



CENSUS OF INDIA 1971

TRIPURA

a portrait of population

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TRIPURA

**Crafty men condemn studies and principles thereof
Simple men admire them ; and wise men use them.**

FRANCIS BACON

(i)

CONTENTS

	Pages	
FOREWORD	vii	
PREFACE	ix	
CHAPTER		
I	INTRODUCTORY	
	Meaning of Census—Historical perspective—Utility of Census—Historical background and Gazetteer of the State—Planning of Census—Housing Census—Census-taking Organisation and Machinery	1—15
II	HOW MANY ARE WE ? HOW ARE WE DISTRIBUTED AND BY HOW MUCH ARE OUR NUMBERS GROWING ?	
	Demography, the science of population—Population growth and its components—Sex and age composition—Sex ratio—Distribution of age in Census data—Life Table from Census age data—A few refined measures of fertility—Decadal growth rates for Indian States—Size of India's population in contrast to some other countries—Size and distribution of population of Tripura in comparison with other States—Density of population—Residential Houses and Size of household—Asian population—findings of ECAFE Study—Growth rate of population in Tripura—Role of Migration in the Growth of population in Tripura	16—56
III	VILLAGE DWELLERS AND TOWN DWELLERS	
	Growth story of village and town—Relationship among the dwellers of Tripura—Cultivable area available in Tripura—Criteria for distinguishing Urban and Rural in different countries and in India—Distinction between village community and city community—Distribution of villages in Tripura—Level of urbanisation in Tripura—Concept of Standard Urban Area (SUA)—Urban Agglomeration.	57—83
IV	ARE THE NUMBER OF MEN AND WOMEN BALANCED ? HOW OLD ARE WE ?	
	Method of presenting Sex Ratio—Importance of balanced Sex Ratio—Sex Ratio in the different States of India—Trend of Sex Ratio in Tripura—Position of Sex Ratio in the Town—Age structure and composition—Population under broad age-group in Tripura—Dependency Ratio	85—103
V	HOW MANY OF US CAN READ AND WRITE ?	
	Role and importance of literacy—Definition of 'Literate' and 'Illiterate'—Educational level—Literacy rates in the districts—General literacy rates in the States of India—Progress of Education in Tripura	104—118

(ii)

VI	OUR MOTHER TONGUE	Pages
	Growth of Indian Languages—Grierson's Linguistic Survey of India—Languages specialised in the Constitution of India and their speakers in Tripura—Mother tongue classified as per 1971 Census—Rural-Urban differentials in the linguistic composition	119—134
VII	THE RELIGIONS WE FOLLOW	
	Significance of religion in life—Secularisation of Indian religions and the Constitutional right to freedom of religions—Religious composition of population of India and of Tripura—Decadal growth rates for different religions of Tripura—Major religious communities in the districts—Position of religions in the Towns of Tripura—Religions of the Tribal people	135—150
VIII	CASTES AND TRIBES SCHEDULED UNDER THE CONSTITUTION	
	Meaning of Caste and Tribe—Constitutional provision for backward Castes and Tribes—Predominant position of Tribes in Tripura—Strength of Scheduled Caste and Scheduled Tribe population—Scheduled Castes and Scheduled Tribes in the Towns—Literacy among the Castes and Tribes—Welfare Schemes for the Scheduled Castes and Tribes of Tripura	151—169
IX	OUR MAIN ACTIVITIES	
	Importance of economic data—Definition and classification of 'Worker' and 'Non-Worker'—Rural-Urban differentials of workers in the State—Distribution of workers into broad categories—Working population among the Scheduled Castes and Tribes—Industrial landscape of Tripura	170—184
X	SUMMING UP	
	General and economic backwardness of the State—High population pressure on the economy of Tripura—Future prospect of population growth in Tripura—Ruralistic pattern of society and the level of urbanisation—Poor housing condition—Poverty of the Tribal people—People's participation in nation building through co-operation in conducting next Census	185—191
TABLE		
II.1	Age-specific death rates expressed per 1,000 population in different Age-groups, India 1968	27
II.2	Age-specific fertility rates expressed per 1,000 women in different Age-groups, India 1968	29
II.3	Population, birth rate, death rate and expectation of life at birth, India 1901-1971	32
II.4	Decadal growth rate of population	35—37

(iii)

TABLE		Pages
II.5	Population figure of some foreign countries	39
II.6	Average district population size in each State-1971 Census .	42
II.7	Population of the Sub-divisions of Tripura	43
II.8	Average density of population in each State	45
II.9	Density of population in the Districts of Tripura	46
II.10	Average size of a household	47
II.11	Number of persons per Census House—1971 Census	48
II.12	Average number of persons per room cross-classified by houses having different number of rooms—1971 Census .	49
II.13	Growth rates in the Districts of Tripura	53
II.14	Year-wise figures of refugee population migrated to Tripura	54
II.15	Decadal variation in population in Tripura since 1901 .	56
III.1	Growth of Tribal population in the towns of Tripura	60
III.2	Total cultivable area in Tripura, 1969-70	61
III.3	Size class of villages in each District of Tripura	74
III.4	Classification of towns of Tripura	75
III.5	Differential growth rates of urban population by size class of towns of Tripura	76
III.6	Population of the units of S.U.A.	80
III.7	Population of the units of Agartala Urban Agglomeration .	82
III.8	Rural-Urban differential of population during past few decades	83
IV.1	Sex-ratio in the States of India	88
IV.2	Sex-ratio in Tripura	89
IV.3	Trend of sex-ratio in Tripura and India since 1901	91
IV.4	Position of sex-ratio in the towns of Tripura	91
IV.5	Sex-ratio in the Metropolis of India	92
IV.6	Total population of Tripura by broad age-groups	99
IV.7	Percentage of dependent population in different States of India	100—101
IV.8	Percentage distribution of population by broad age-group of the States of India	102—103

TABLE	Pages
V.1	Number of rural population of Tripura classified as illiterates and according to the educational levels 108
V.2	Literacy rates in the Districts of Tripura 109
V.3	General literacy rates in the States of India 111—113
V.4	Position of literates in the Districts and Sub-divisions of Tripura 114
V.5	Total number of institutions for general education in Tripura 116
VI.1	Number of speakers of the Scheduled languages in Tripura 126
VI.2	List of mother tongues of Tripura 128—133
VI.3	Rural-urban differentials in linguistic composition 133
VII.1	Population under different religious communities in India 140
VII.2	Distribution of population under different religions between rural and urban areas of India 142
VII.3	Population of major religious communities in Tripura 143
VII.4	Decadal growth rates of various religious communities of India and Tripura. 144
VII.5	The position of major religious communities at the District level 145
VII.6	The position of different religions of the towns of Tripura, 1971 Census 146—147
VIII.1	Percentage of Scheduled Caste and Scheduled Tribe population in India and Tripura 161
VIII.2	Position of Scheduled Caste and Scheduled Tribe population in the Districts 161
VIII.3	Position of Scheduled Caste and Scheduled Tribe population in the towns of Tripura 162
VIII.4	Total number of persons recorded under individual category of Scheduled Castes in the State 162—164
VIII.5	Total number of Scheduled Tribe population under individual category in the State 164—165
VIII.6	Level of literacy among the Scheduled Castes and Scheduled Tribes 165
VIII.7	Provision and actual expenditure for welfare of the Scheduled Castes and Scheduled Tribes in the Five Year Plans of the State 169

TABLE		Pages
IX.1	Type of non-workers in rural areas of the State	177
IX.2	Number and percentage of non-workers in the Districts of Tripura	178
IX.3	Rural-urban differentials of workers in the State	179
IX.4	Distribution pattern of the working population under different age-groups	181
IX.5	Distribution of working population in the broad categories	181
IX.6	Working population among the Scheduled Castes and Scheduled Tribes	182
IX.7	Pattern of main activity of the Scheduled Caste and Scheduled Tribe workers	183
X.1	Projected population of Tripura in the years till 1981 . . .	186

**MAPS,
CHARTS AND
GRAPHS**

Birth and Death rates of N. E. States of India, 1971 . . .	28
Position of Tripura State in India—Population 1971 . . .	38
District-wise distribution of population— Tripura 1971 . .	40
Tripura—Density of Population, 1971	44
Decadal growth rate of population—Tripura (1901-71) . .	55
Land Utilisation Pattern of Tripura (1969-70)	62
Sex-ratio in the towns of Tripura 1971	90
Age Pyramid—Tripura 1971	96
Dependency ratio—Tripura 1971	98
Literacy in India 1971	110
Major Mother-tongues of Tripura 1971	124
Population under Major Religions—Tripura 1971	148
Distribution of Scheduled Caste and Scheduled Tribe Popula- tion—Tripura, 1971	160
Division of Population into workers—Tripura. 1971 . . .	180

APPENDIX

Pages

I	Specimen copy of Individual Slip—Brief instructions and concept covering the questions of the Individual Slip	192—198:
II	List of 1971 Census Publications of Tripura	199
III	List of References	200

FOREWORD

This attempt to produce a popular version of the large census data for the general reader is an important innovation of the 1971 Indian census. Census publications concerning even a state run into a number of volumes. It is not possible for those who are not specialists to go through them all. At the same time, the basic information contained in the hundreds of census tables is rich and of significance to a much larger number of the public than is likely to consult the census series. It is with a view to cater for this group of readers grown up as also those who are now in high schools and colleges that this Portrait of Population relating to every State has been produced. It seeks to present in a brief compass all that may be of interest to the general reader and that too in a non-technical language.

I trust this venture will be welcomed and will help to introduce every responsible citizen to the scope and variety of information that is contained in our decennial census reports.

New Delhi.
17th October, 1973.

A. CHANDRA SEKHAR
Registrar General, India.

P R E F A C E

The need for a popular version of the Census Report has been being felt for a long time. Shri Y. B. Chavan, the then Home Minister, in his inaugural address of the Conference of the Directors of Census Operations in 1969 desired that a popular version of 1971 Census Report should be brought out. In the Pahalgam Conference of the Directors in August, 1971 the title, contents, etc. of this publication were determined. An attempt has accordingly been made to present the 1971 Census statistics of Tripura in this booklet in non-technical terms. Certain demographic principles and concepts have been incorporated into the text in simple language to make them easily understandable and attractive to a lay reader. We shall feel amply rewarded if the book proves interesting to the readers.

I am extremely grateful to the Registrar General of India and Shri K. K. Chakraborty, Assistant Registrar General, India who were kind enough to go through the draft and guide us in this presentation. I am thankful to Sharvashri A. P. Roy, Assistant Director and T. K. Saha, Statistical Assistant for the valuable assistance rendered by them in the drafting and presentation of this booklet. My thanks are due to Shri D. Bhattacharjee, Stenographer and Miss Lila Roy, Typist who typed the entire manuscript of this report.

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I am also thankful to Shri P. S. Ramachandran, Manager, Government of India Press, (K. S. Roy Unit), Santragachi, Howrah, who took personal interest in the expeditious printing of the book.

Agartala.

24th June, 1974.

A. K. BHATTACHARYYA

I

INTRODUCTORY

The 'Portrait of Population' presented in this book is as revealed in the 1971 Census. This is intended to be a simple version of 1971 Census Reports, easily intelligible and of interest to the common men. It has been possible to publish this book in its present form and content after a good deal of efforts put forward by the Census Organisation of the various States.

At the outset, it is but pertinent to modestly submit that this book presents only a broad picture of certain basic characteristics of the population of our state such as the size of the population—its distribution, growth, rural-urban composition, sex-ratio, literacy, mother tongue, scheduled castes and scheduled tribes and broad economic activity of the population as yielded by census data. This book could not be all-embracing as the features of variety that a population has to portray have remained essentially unaccommodated. But all important features within the possible and permissible limit are covered.

The term 'Census' owes its origin to the latin word 'Censere' meaning "to rate". It refers back to the first or second century B. C. when the Magistrates in Rome were required to prepare population registers for the purpose of taxation and also for determination of the liability of menfolk for compulsory military service. But long before the foundation of the Roman Empire, some censuses in one form or another were conducted in ancient Babylon, China and Egypt. In India classic evidence of earlier Censuses can be found in the celebrated 'Arthashastra' of Kautilya who prescribed the collection of population statistics as a measure of State Policy for the purpose of taxation.

A Census is often compared to an individual film strip in the series of a movie film as it exhibits the magnitude

and direction of the various demographic trends of the community life in a country. Thus, according to the United Nations, the Census of population is defined as the total process of collecting, compiling and publishing demographic, economic and social data pertaining to a specified time or times to all persons in a country or delimited territory. "Literally the term 'Census' means an official enumeration of inhabitants of a place at a given point of time."

The history of Indian Census is the history of traditional past and modernised present. The modern period of Census taking in India started with the quinquennial census of 1871-72 which merged in the Imperial Census of 1871. This has been done in conformity with the general practice of taking decennial Censuses in the years ending with '1'. The Census of 1971 marks the completion of hundred years of unbroken chain of regular decennial modern censuses in India.

In the world to-day, Census is of greater public utility which can be found in the following spheres of national life :

- (1) Administration and Policy
- (2) Business and Industry
- (3) Research purposes
- (4) Sample Surveys
- (5) Planning
- (6) Electoral Rolls
- (7) Other types of Censuses like Housing Census, Livestock Census, etc. and
- (8) Civil Registration and Vital Statistics.

(1) *Administration and Policy* :—For the purpose of administration, the fundamental uses of primary census data are put in demarcating the constituencies and in allocating representation to the governing bodies. Delimi-

tation of constituencies both for the Lok Sabha and the various State legislative Assemblies are made on the basis of the latest census figures, immediately after their publication. The allocation of financial resources depends upon the size of the population of territorial division. Reservation of the number of seats for the community of Scheduled Castes and Scheduled Tribes population in the parliament and state legislatures can be determined on the basis of Caste and Tribe population statistics collected through Census. The informative account of the geographic distribution of the population and its size and broad characteristics helps a lot in assessing the magnitude of social and economic problems which is so essential for policy makers and planners.

(2) *Business and Industry* :—The class and category of the population size and its distribution by age, sex, etc. given by the Census data helps in assessing the magnitude and demand in the market and availability of workers and potential workers in the area. The availability of labour force for production largely determines the localisation of industries.

(3) *Research Purpose* :—The changing picture of the dynamic demographic and socio-economic indices thrown up in censuses give the Researchers a good opportunity to delve into the problems and policies involved in and associated with the growth, composition, size and distribution of population of a country. The integrated approach to their dynamic analysis helps in judging the implications of various social and economic characteristics of population growth as well as in assessing or evaluating the impact of the measures taken on the question of the trend of population growth. Valuable results often come out of the study of census data suggesting definite measures in chosen and appropriate direction.

(4) *Sample Surveys* :—For various sample surveys, Census can give the framework in eliciting useful data.

Census villages and blocks are used as units for Sample Registration and National Sample Survey.

(5) *Planning* :—Planning in this era, cannot achieve success without a good store of reliable facts and figures. Scientific analysis and proper assessment of the growth of consumers' demand and savings in the process of capital formation and national income and differential personal income can be made by evaluating and utilising the Census data with respect to the distribution of population by age, sex classified by rural, urban areas or region, cities, towns and special group.

(6) *Electoral Rolls* :—Census data form the basis of the delimitation of constituencies for both Lok Sabha and State Legislative Assemblies. The number of seats to be kept reserved for Scheduled Castes and Scheduled Tribes is determined on the basis of the percentage of such castes and tribes to the total population as revealed in the Census.

(7) *Other types of Censuses* :—Data on Houses and Establishments are also collected in the Census. These data help in finding out the condition of housing and establishments. These also serve as frame for further studies on housing, livestock Census, etc.

(8) Continuous enumeration of births and deaths is also made on the basis of the census frame. The census population figure is taken into consideration in selecting villages for such enumeration.

Upto 1951, the Census Organisation used to come into existence just on the eve of each decennial census and just after its completion and publication of reports the organisation wound up. Now a permanent Census Organisation with its regional offices spread throughout the country has been created. The Indian Census is considered to be the largest administrative operation of the world.

The enumeration is done entirely by honorary workers with the willing co-operation of every citizen. A small

honorarium to meet some out of pocket expenses is being paid to the enumerators since the 1961 Census.

The people are becoming more and more conscious of the importance and utility of the census and it is expected that this great national roll call will have their utmost support and co-operation in future also.

Historical Background and Gazetteer

It may be pertinent to cast a cursory glance now over the historical slide of the State before we have a glimpse of census-taking in Tripura.

Once a princely State, Tripura claims to be the most time-honoured of all the former princely States in India. Tripura State is believed to have existed about 3000 years B. C. The rulers of Tripura claim their descent from 'Chandra', the Moon God. The 'Rajmala' of Tripura deals with the history of this ruling dynasty. 'Druhya' son of the emperor 'Yajati' is said to have founded the State of Tripura which was pinnacled with glory around the 16th century during the reign of Bejoy Manikya who extended the territorial limits of his kingdom. On his death, his son Babru succeeded to the throne. He was crowned with the title 'King' by the sage 'Kapila'. Some historians regard king 'Tripur', the 46th descendant of Chandra, as a contemporary of emperor Judhistir. The name of the State is believed to be after his name.

It was in the year 1871 that a British Officer was first sent and appointed as the Political Agent of the British Government to see that the British interest was not side-tracked by the Kings of Tripura. In 1878, this post was dispensed with and in its stead, the District Magistrate of the adjacent district of Tipperah (Comilla) in Bengal was nominated as the Ex-Officio political agent of the British Government in Tripura and a Bengalee Deputy Magistrate was stationed at Agartala. He took the responsibility of discharging the functions of an Assistant

Political Agent. This post was abolished ultimately, and lastly a common Political Agent for all the eastern states including Tripura was appointed with the designation of "Agent to the Governor General of India" at Calcutta.

During the rule of the Maharaja Bir Chandra Manikya, a glorious epoch was created in along the path of modernity. He devoted a considerable part of his time to the cultivation and culture of music and received the assembly of great number of expert musicians and litterateurs among whom the names of the great poet Rabindranath Tagore and the great musician Jadu Bhatta deserve special mention.

Maharaja Radha Kishore Manikya, the eldest son of Bir Chandra Manikya who succeeded his father in 1897, was a great scholar and took keen interest in spreading education. Maharaja Birendra Kishore Manikya succeeded Radhakishore Manikya in 1909 at the age of 25. The administration of Tripura achieved its perfection to a great extent during his reign. Thereafter his Highness Bir Bikram Kishore Manikya succeeded his father at the age of 16, on the 14th August, 1923 when he was still a student. During his studentship, the administration of Tripura was entrusted to a Council of Regency. His coronation ceremony took place on the 29th January, 1928. His was a gifted personality. He enriched his intellect and ideas by undertaking intercontinental tours. He died a premature death on the 17th May, 1947. Her Highness the Maharani formed a Regency Council in order to carry out administrative functions on behalf of the minor King. Before his death the late Maharaja ceded the State to the Indian Union in accordance with the provisions of the Government of India Act, 1935. Three subjects viz. (i) defence (ii) external affairs and (iii) communications including P. & T. along with currency were ceded to the Government of India. After the independence of India the State was merged with the Union of India on the 15th October, 1949 during the period of Regency and it became a Chief Commissioner's province later converted to Part C

State, administered by a Chief Commissioner with the commencement of the Constitution of the Indian Republic. Soon after the first general election in 1952, an Advisory Council was formed with three Advisors from amongst the public leaders to aid and advise the Chief Commissioner in the discharge of his functions. With the re-organisation of the States in 1956, Tripura became a centrally administered territory and the Council of Advisors was dissolved in 1957, after the second general election in 1957, and a Territorial Council in Tripura was formed in accordance with the provisions of the Territorial Council Act 1958, with some subjects like Education upto Secondary stage, Medical and Public Health, Animal Husbandry, Roads & Buildings etc. transferred to its control. After the third General Election in 1962 a representative Government was formed on the 1st July, 1963 with a Council of Ministers under the provisions of the Government of Union Territories Act, 1963. On the eve of the General Election in 1972, Tripura attained full Statehood on the 21st of January, 1972 under the North Eastern Region Re-Organisation Act, 1971. However, much tiny the land is, it has its own heritage, culture and tradition. Long hill range and deep forests have created a charming natural beauty. It is rich in its flora and fauna. This land-locked territory is virtually cut off from the rest of India and forms an isolated pocket in the geographical mouth of Bangladesh except a link with Assam over a narrow strip of land and connected by a road serving as its life-line. There is a Rail link with Assam for about 21 Kms. up to Dharmanagar, the northernmost sub-divisional town of Tripura.

Agartala continues to be the capital of the new state which is situated at the longitude of $91^{\circ}17'$ E at a distance of about 320 kms. by air or about 1700 kms. by circuitous rail or road link through Assam to the east of Calcutta.

Planning of Census

Prior to independence, the decennial Censuses in the princely State of Tripura were undertaken by the Superintendent of Census Operations of Bengal. After independence, the first census in Tripura was conducted in 1951 under the supervision of the Superintendent of Census Operations, Assam. A separate Superintendent of Census Operations for Tripura was appointed by the Central Government for 1961 Census. The Organisation which has assumed a permanent status by now may facilitate conducting successive decennial censuses in Tripura in future, like other States.

The Census of 1971 is of greater significance to the country in the sense that we have our Census centenary this year with the completion of this census. So, greater care was taken in planning the different phases of the Census taking in 1971. The various phases in the sequence of operations may be listed as follows :

- (1) Preparatory
- (2) Housenumbering and houselisting
- (3) Enumeration
- (4) Data processing
- (5) Evaluation of Census
- (6) Analysis of results
- (7) Dissemination of results
- (8) Publication.

In the preparatory stage, various census schedules were adopted in accordance with the provisions of census legislation after a long discussion in conferences held and correspondence received with regard to the collection of information.

It has become customary to consult with the data consumers before finalising the items in the schedule. Various institutions, organisations and persons of scholarship, such as (1) Planning Commission (2) Different Ministries of the Government of India (3) National Building

Organisation (4) Public Health concerns (5) Universities (6) Eminent scholars and (7) Demographic Bodies, were consulted to finalise the outline.

In a complex operation like Census which is both a mammoth and quick operation, elicitation of a large variety of information is not always desirable. Therefore, it is not possible to accommodate all the wide demands for collecting various types of data. But relative importance is always imposed on the issues of current interest and the necessity of the country with respect to the socio-economic problems demanding immediate attention and early solution. Therefore, the schedules of 1971 Census were suitably modified according to the changing needs of the country and techniques applied virtually had undergone a marked deviation from the earlier techniques. Some of the new features of 1971 Census are : (i) the collection of data on current fertility (ii) migrational details with reference to place of last residence were collected which elicited valuable and realistic data on internal migration or mobility of labour force (iii) a marked departure has taken place in respect of the data of economic importance. The main principal activity of a person was determined according to as he utilised his time basically as a producer of goods and services or as a non-worker. Certain urban data came out in table form in unison with a new concept of 'Standard Urban Area' (SUA). While ancillary studies continued to be produced in accordance with the publication programme, restudy of some selected villages and towns will feature remarkably in the items of publications. The proposed special study which is the "Tea Industry of Tripura" is an interesting feature of 1971 Census in Tripura.

The operational unit of population enumeration is Household. As the mission of Census is to enumerate every individual, the physical unit of household which is mainly understood as a group of persons commonly living together and partaking of food from the same kitchen, is taken as the operational unit.

Housing Census

A household, on the other hand, may occupy an entire house, or more than one household may share a house. In conducting a population census, one thus requires to locate and identify every house and household much in advance of actual enumeration. Therefore, in the process of taking Census, housing census is a necessary preliminary step to population census. In this phase, Houselist and Establishment Schedules were canvassed in order to procure some other interrelated information of importance in addition to essential items required for actual enumeration of population. The various steps in this phase of work may be listed as follows : (1) Determination of territorial units (2) Notional maps (3) Location code (4) House-listing and Housenumbering (5) Coalition of regular staff with casual workers (enumerators and supervisors) (6) Printing of the Census Schedules for successive phases of the work and (7) Training and publicity works. In performing all these phases of work the following Census hierarchy was created in Tripura in connection with the enumeration.

Census Hierarchy—Formation of Enumeration Blocks

Director

Sub-divisional Census Officers 10

Charge Superintendents

(45 Tehsils + 6 Towns + 51 Tea Gardens)

And Census Officers of the Army, B.S.F., S.S.B., etc.

Circle Supervisors

Enumerators

Since during the early phases of the Census Operations, Tripura continued to be a uni-district territory, no District

Census Officer was appointed. Each of the ten Sub-divisional Officers worked as Sub-Divisional Census Officers for their respective sub-divisions. Charge Superintendent for the tehsils and urban charges were appointed from amongst the Gazetted Officers of the State Government except a few charges. The categories of officers appointed were mainly Block Development Officers, Project Executive Officers, Headmasters of Higher Secondary Schools, Inspectors of Schools, Circle Officers, Extension Officers of Blocks, Sub-Inspectors of Schools and Headmasters of Senior Basic Schools.

A district wise statement of normal and special charges, supervisors' circles and enumerators' blocks is appended below.

Statement showing numbers of normal and special charges

District	No. of charges		No. of Circles		No. of Enumerators Blocks	
	Normal	Special	Normal	Special	Normal	Special
1	2	3	4	5	6	7
West Tripura . . .	21	25	100	25	1,256	25
North Tripura . . .	12	25	99	25	612	25
South Tripura . . .	18	1	93	1	578	1

Five per cent of the required number of trained Supervisors and Enumerators were kept as reserve staff for the entire area of the respective sub-divisions to meet any exigency.

Census is a great national roll call. The call day of Census is fixed in terms with comparative advantage of the factors like climate, maximum accessibility of areas,

administrative convenience, people's stay at-home during lean season, etc. The original Call Day of census was contemplated to begin on the 10th February, and end on the 28th February, 1971. This programme had to be changed due to the mid-term parliamentary election in the country. And the actual house to house enumeration work started on the 10th March, 1971 with census moment at the midnight of the reference date which was the sunrise of 1st April, 1971. All persons normally residing and available including visitors not enumerated elsewhere, in the household during this reference period were enumerated. Special arrangements were particularly made for counting the houseless population on the night of the 31st March, 1971. A revisional round for three days was undertaken by the enumerators to bring the data upto-date as on the census moment on the reference point of time.

The census schedule for enumeration of population is called Individual slip. One such slip has been filled up for each individual. It is the principal schedule for 1971 Census, a copy of which has been reproduced in appendix I. This Individual slip is filled in by an enumerator appointed by the State Census Organisation. This is in full conformity with the 'Canvasser' method of enumeration in which the enumerator has to approach every household to record the answer on the schedules himself after collecting the information from the head of the household or from any other knowledgeable person in the household. This great task could be well performed by an organised army of Census workers because of the national spirit, spontaneous sincerity and co-operation of the people in responding to this National Roll Call. While appreciating the active interest generally shown all over the State by its people it is but fair to declare that we shall welcome people's active participation and support in all such future programmes.

The Individual slip used in the census was for collecting certain basic and essential demographic, social and econo-

mic data relating to the person under enumeration. Some of the items of information incorporated in the slip are, name, relationship to the head of the household, sex, age, marital status, birth place, last residence, religion, literacy, mother tongue, economic and non-economic activity, etc. Altogether seventeen questions with an addendum of some other subsidiary questions in sub-parts were enlisted for individual record of a person. Apart from the background set for better comparability, questions relating to migration statistics had been placed in a more comprehensive and realistic manner in the individual slip of 1971. In order to make an adequate demographic study of the population with reference to internal migration and mobility of labour force, birth place and the place of last residence have been given separate space in the individual slips for recording the particulars in addition to a separate question on the duration of residence at the village or town of enumeration. These are to some extent usual questions in every census. There was, of course, no question on nationality of the persons under enumeration. Other questions relating to social and cultural data also assumed more or less the traditional pattern and included religion, Scheduled Castes, Scheduled Tribes, literacy, level of education, mother tongue and other languages spoken, in respect of the particulars of the individual.

Greater attention has been given to the economic questions which were categorised into (1) Main activity and (2) Secondary activity. The broad category of main activity embraced the type of (i) Worker and (ii) Non-worker. The group of worker meant to include (i) Cultivator (ii) Agricultural labourer (iii) Workers at household industry and (iv) Other workers. The group of non-workers included (i) Housewives (ii) Full time students (iii) Retired persons, Rentiers, etc. (iv) Dependents, disabled and Infants, (v) Beggars, Vagrants, etc. (vi) Inmates of penal, mental and charitable Institutions, etc. and (vii)

Others, constituting the exclusive group of purely un-employed persons. In case of a worker, further information with regard to the place of his work *i.e.* the name of the village or town, name of the establishments, nature of industry, trade, profession or service, description of work and the class of worker were also recorded. Under the category of 'Secondary Work' in addition to the above certain other information like the place of work, name of the establishment, etc. were sought to be collected with respect to the broad category of workers, *viz.*, Cultivator, Agricultural Labourer, workers at Household Industry and other workers. Secondary work for workers and non-workers was also collected. The census questionnaires of the Individual Slip canvassed in Indian Census had thus maintained to some extent an useful bias of the comparability of data with some other countries of the world.

In Appendix I at the end of this Book, a copy of the Individual Slip canvassed in 1971 Census has been given with detailed list of concepts briefly explained covering each of the questions such as the head of household, age, sex, marital status, migration, religion, castes, tribes, literacy, educational level, mother tongue, worker, non-worker, main activity and subsidiary work. This will give a fair idea about the efforts made by the Indian Census Organisation, in making the terms, concepts and nomenclature intelligible to the enumerators as well as to the individual respondents as far as possible within the purview of technical possibilities.

The reading public interested in detailed study on some related aspect of census can refer to the proposed publication programme given in Appendix II. These publications are always reasonably priced and researchers can benefit themselves by delving into the evaluation aspect of Census data. These publications are not merely statistical in character but in fact wedded to interesting analysis and demographic interpretation. The general report which summarises with an analytical style, the results of census often comes out as the product of scholarship and can be used for intellectual profit and pleasure.

HOW MANY ARE WE ? HOW ARE WE DISTRIBUTED AND BY HOW MUCH ARE OUR NUMBERS GROWING ?

“Man is the measure of things”

In this chapter it is proposed to give an introduction to some basic demographic theory and technical terms in a simple and non-technical way so that an entirely un-initiated reader can follow the terms used in the chapters with interest and enjoy a smooth reading throughout.

The discipline of ‘Demography’ has a fascinating history in the academic world. The subject has recently attracted the interest of persons of varied walks of life mainly by virtue of its hidden importance explored with the advent of time in which we are living. ‘Demography’ deals with the textual study of population. The textual study of population is organised around the snap-shot of the individuals in a mass of population agglomerated together in an area by habitation. According to demographic principle, ‘Population’ is a ‘dynamic variable’. A ‘dynamic variable’ is one which constantly changes with the changes of time. Our population is also changing constantly with the changes of time.

How can we be sure in saying that our population is changing constantly over time ? Census is an opportune answer to this question. The decennial censuses that we take in India mark the completion of a census centenary with the latest of its series related to 1st April, 1971.

The information yielded through census is considered to be bench-mark data as these are associated with many concerns to serve a community of important purposes of Administrators, Planners, Research Workers, Businessmen, Industrialists and Others. A ‘demographer’ who makes demography his special field to study, has to interpret

and analyse the assembled census data in the series of statistical tables and to build up from these tables a number of fairly intelligible indices of measures which facilitate the drawing of a picture of (a) How the growth of the population in numbers of an area has taken place over the years, (b) How is the population distributed in different regions and sub-regions of the country and according to various characteristics such as sex, age, marital status, occupation, etc. and (c) How do the regions or sub-regions of a country and the different other countries compare and contrast with one another in respect of their population size, growth and composition. Fortified with the results of this analysis he also attempts to look into what the future has in store for the people despite all the uncertainties that may govern the future.

To facilitate this analysis he builds up from the census data, supplemented whenever necessary, by data from other sources, a number of rates, ratios and other indices or measures for various groups and sub-groups of the population he is studying. The levels and trends of these measures help to bring out the common patterns, if any, running through all these different groups and their inherent differences.

In this Portrait of population with the spotlight on the results of the 1971 Census an extended discussion on all the tools that a demographer utilises in his analysis is not warranted. On the otherhand, even in a layman's description of the Census results the use of the some of the basic tools utilised by the demographer will be unavoidable in order to achieve precision and clarity. Hence in the rest of the Chapter some of these basic indicators will be introduced in simple language.

Population Growth and its Components

The core of demographic study always centres round the concept of population growth. The growth or change in the absolute number of people during a decade can be

ascertained from the difference between the population figures given by the later and earlier censuses. The overall change in the population of an area comes out of the combined effect of three factors, namely, Fertility, Mortality and Migration. These are thus rightly known as the components of population growth. In a demographer's language, physical manifestation of human fertility or reproductive process is called "Birth" while 'Death' results from the process of mortality.

As birth makes addition to the population, death makes subtraction from it. The difference between the number of births and deaths is thus defined as 'Natural Change' (increase or decrease) to distinguish it from the overall change in Population which is the net effect of natural change and migrational change (in-migration or out-migration). In contrast to the two biological processes of birth and death, migration is a movement of population from one area to another thereby increasing the population of the area immigrated to and decreasing that of the population of the area migrated from.

Incoming persons to an area are labelled as "in-migrants" while the outgoing persons from an area within a country are called "out-migrants". When these terms relate to international migration *i.e.*, migration between countries they are known as "immigrants" and "emigrants" respectively. The difference in the number of 'in-migrants' and the number of 'out-migrants' can be said to be the 'Net Migration' constituting the third component of population growth.

The above contention can be symbolically represented to determine the extent of growth in a population over time. Population of 1971 Census of an area can be described as P_{1971} .

$$= P_{1961} + (B - D) + (I - O)$$
 where P_{1971} = Population of 1971, P_{1961} = Population of 1961, B = Birth, D = Death, I = In-migrants and O = Out-migrants during intermediate

period in the decade. It is evident that P 1971-P 1961 is the growth of population during the decade while (B-D) and (I-O) give the natural change and net migration respectively. This system of equation in demographic study is known as "Population equation". According to the last two censuses, the population of India as in 1961 and 1971 were respectively 439 million and 548 million. The difference of operation of these two censuses is of a period of 10 years and 1 month. During this time-span population of India has increased by 109 million. This increase in population is the effect of the natural change resulting from the difference between the number of births and the number of deaths and the net migration. This increase when expressed as a percentage over the population of the former census is called the 'Percentage decade

109

variation' which is 24.80% (*i.e.* $\frac{109}{439} \times 100$) in this case.

439

It significantly shows that during the decade, the 1961 population has increased by 24.80% . By dividing the difference of 109 million into 10 equal parts, one may find out the net addition to the population every year which expressed as a percentage give an annual arithmetic growth rate which is 2.48% (*i.e.* $24.80/10$) of the population of 1961. For the sake of calculation, one month is ignored. But this way of calculating a growth rate has a limitation of its own. While calculating an arithmetic growth rate, the underlying assumptions *i.e.*, growth rate is constant and uniform have been taken to be valid. But we have already said that population is a dynamic variable which varies at every instant of time. Therefore, it is not realistic to assume that a fixed number is added at the end of every year which remains constant throughout the decade. In fact, the addition to population made in any one year will have a growth effect for itself in the next year as well. As population changes the annual growth rate also should change year after year. This can best be established by the most widely used "average

annual geometric growth rate" which can be equated as $P_{10} = P_1 (1+r)^{10}$ where P_1 , P_{10} are the population in 1961 and 1971 while 'r' is the "average annual geometric growth rate". But since population grows at every instant of time the concept of all these annual growth rate measured with a year as a unit of time is only an approximation of the actual rate. For the purpose of theoretical discussion in demography, however, a more clear but precise and exact form of the growth rate known as "Exponential growth rate" is practised.

Sex and age Composition

Besides the immediate impact of the process of fertility and mortality (and also migration, if any) on the overall growth of population, these components in addition, also determine the structure or composition of population of an area in terms of sex and age. The fact that the number of deaths in a year is reflected in the over-all growth of population. This gives an indication of the different number of men and women of different ages living at a point of time, say, 1st April, 1971 as the latest snap-shot in the eleventh series of our Indian Censuses. The age distribution or age structure of a population is thus obtained by grouping the males of the same age and females of the same age separately at every age. Though age is a continuous variable in the sense that the age of a person continuously changes with every instant of time and can be expressed to the nearest day, hour, minute, second or even fraction of a second at any point of time, for the sake of simplicity and operational convenience, the age distribution is represented only in whole numbers or in intervals or groups. For example, if there are three persons aged 19 years 3 months, 19 years 11 months and 19 years 28 days they are all grouped in the slab of 19 in completed years. For the purpose of constructing life tables, the age distribution in individual years of age is represented as 0,1,2,3.....

in some tables specifically but the general practice is to give the age distribution in groups of years of age as 0-4, 5-9, 10-14, etc. To describe the age group the persons of ages 10 years; 12 years 10 months; 13 years 6 months, 14 years 11 months and 29 days will be taken in the age group 10-14. All these data given for the age of males and females are pictorially represented to obtain the "age pyramid". Further analytical treatment of this aspect of age relates to Chapter IV where a detailed study on the sex and age composition of the 1971 Census population will be made.

A demographer becomes an astrologer in so far as he attempts to read the history of a population in an analytical perspective of its age distribution.

The higher birth rate in India which is largely responsible for the large-scale growth of Indian population, is reflected in the broad base of the age pyramid relating to the ages 0-14 which comprises about 40% of the total population of the country. Higher proportion of children characterises that, in under developed countries, the birth rate had maintained such a high level that age pyramid must have a much wider base with a relatively narrow top. This, of course, signifies that elder persons are proportionately lower in number in such countries.

Another important study that can be made from the age distribution of the population relates to a useful measure called the "Dependency ratio". The "Dependency ratio" spells out the effect of the age composition on the economic scene of the area. This is true largely because of the fact that the persons of the age group 15-59 generally comprise the working class of the people. Thus the ratio of the population in ages 0-14 and age 60+ (*i.e.* the total dependent population to the total population of working ages 15-59 provides us with an index to form an idea as to the number of dependents a worker has to support on average). As the children population is as high as 40%

in our country, India automatically obtains a high dependency ratio for her economy which imposes a heavy pressure on the shoulders of the working adults which again is a sequel to high level of birth rate.

From the given age structure of a population, a demographer can easily read out the reflection of any visiting abnormal factor like famine or the ravages of war on the age pyramid. Thus, if one has a chance to cast a look at the age pyramid showing the age distributions of post-war population of countries like Germany, Italy, one will observe a shrinking base of the pyramid which is the result of a large number of death of adult males in the ages 20-45.

Sex Ratio

The sex ratio which serves a very useful purpose, is expressed conventionally as males per 100 females in most of the countries. But the traditional practice in India is to express this ratio as females per 1000 males.

The general expectation about the sex-ratio is centred round a notion of its equality or near equality except at a time when a country is exposed to excessive sex-selective migration or wars, epidemics, etc. which normally have a discriminating effect on the two sexes. It is now possible to summarise the reasons for any imbalance in the sex-ratio :

- (a) Women may die more than at various ages so that a less number of women survive at any point of time. This is called sex differential in mortality.
- (b) There may be large-scale migration of a particular sex. To exemplify, in large towns and cities, male population of working ages concentrate heavily in favour of men who migrate to these areas in search of work leaving their families at home.

- (c) Sometimes, under-enumeration may reveal an imbalance in the sex-ratio which of course, gives a distorted picture.

It has been observed that the sex-ratio at birth is almost invariant although population vary widely in their sex-ratio. Whenever the sex-ratio at birth varies, it remains in the range of 104 to 107 male babies. In all demographic computation, by the U.N. therefore, a value of 105 males per 100 females involving sex-ratio at birth is utilised as a routine practice.

Distribution of age in census Data

There is no denying the fact that the age data collected in the Census suffer from a number of unavoidable limitations. The main reasons for the failure on the part of the majority of population to record their correct age can be traced to :

- (i) The ignorance of the age resulting in a tendency towards approximation of the age.
- (ii) Deliberate under-statement or over-statement of their age according to their predilections. In this respect, women are noticed to have a marked tendency to under-state their age for variety of sociological reasons. Persons of older age have a preference to inflate their age. Such errors are called 'age bias' and are accepted as far as possible by practicing a special mathematical method to smooth the kinks and depressions distorting the normal picture in the age curve so that it conforms to reality. Therefore, smoothing of age data is a major project associated with the census tabulation programme. It is a challenging job in the sense that one has to be careful not to smooth away any real disturbing element, if any, like migration or drastic change in fertility and mortality engendering the age distribution.

Life Table From Census Age Data

In the Indian Censuses, the smoothed age data are important because they form the basis for building up what are called decadal Life Tables which summarise the mortality experience of the population during the decade. In simple language one of the basic questions that the Life Table answers.—

Given a set of 1000 persons at any exact age say 15, how many will survive to the next exact age 16, if they are exposed to the mortality conditions prevailing in the decade. Since all persons in a population need not be at exact ages at a given point of time *i.e.*, on 1st March, 1971, say there will be persons with ages equivalent in numerical terms to any number between two integers, one can rightly ask how many persons in the age-group 15-16 will survive to age-group 16-17 under the health and mortality conditions prevailing at that time.

The Life Table provides an answer to this question also relating to survival from any age-group to any other age-group. In this fashion every observed human age will be accounted for by the Life Table. Normally in a family it is rarely that two persons are born at the same time and die at the same time. But if we take a larger group of people as that of a state or of the country there will be a significant number of such persons. Starting with these basic principles one can again ask a very pertinent question, the answer to which is of great significance in understanding the population structure of an area. If we take a set of 1000 babies born at the same time say on 1st March, 1962 and assume that the mortality conditions prevailing during the decade 1961-71 will continue unchanged into the future years also till every one of these babies grow and die away, for how many years can each one of them be expected to survive *on the average*? It is necessary to give emphasis to the phrase 'on the average' since we know for certain that if we consider each baby sepa-

rately, each of them will remain alive for a different period of years. We will, therefore, consider all these periods of years together and strike an average. To give a very simple illustration, let us assume a trivial case in which out of the 1000 infants born on the same date, none dies upto the age of 25 years, 300 live for 25 years only, 400 live upto the age 50 years and the remaining 300 to the age of 65 years. Then the total number of years lived by them is given by $300 \times 25 + 400 \times 50 + 300 \times 65 = 47,000$ years. Then we can say that *on the average* each of the births have a reasonable expectation of living upto 47

years (*i.e.* $\frac{47000}{1000}$) provided the health and mortality

conditions observed at their birth would persist unchanged in the future also. This is the concept of 'Expectation of Life at birth' described in a layman's language. Since this single index synthesizes the effect of a particular pattern of mortality prevailing at a given time it is usually considered as the quantitative representation of the health conditions of a community.

It has been mentioned earlier that the Life Table enquiries into the survival pattern of a group of 1000 babies in the future till every one of them dies away. One may well ask a further question : how do we know the future at present? The answer is that we do not claim to know the future but we make use of the cause and effect argument, that if the current mortality conditions remain in the future also, the average expectation of life will be as in the Life Table. Actually since we know that mortality conditions change from time to time, the practice is to construct Life Tables at every census so that we revise the estimate of the expectation of life according to the changed circumstances.

Just as we calculate the expectation of life at birth (*i.e.*, at age '0') we can also obtain from the Life Table the expectation of life at various ages. For example,

given a group of individuals of age 55 at the same time, the Life Table can determine how many more years will they live beyond the age 55.

In India, because of the absence of a good system of mortality statistics, the tradition of building up Life Tables using the census age data as the basis had been fostered. Though we have not described the methodology of this technique fully in the previous paragraphs, for fear of becoming abstruse, it may be mentioned that even here a number of ancillary details derived from other sources have an important role to play.

Normally a Life Table built on the basis of a reliable statistical series of deaths by age of the deceased is available. If just the over-all death rate is computed by dividing the total number of deaths by the total population, the number of death in each age-group 0, 1-4, 5-9..... could be divided by the number of persons in the corresponding group. These ratios expressed per 1000 population in each age-group provide what are called the age specific death rates. Usually the age '0' is considered separately because the death of infants follows a different pattern to that of the people of other ages. Clearly the age specific death rates are an improvement over the over-all crude death rate, since the proportion of persons dying at different ages differ widely from one another. The following age specific death rates for India for 1968 derived from the Sample Registration Scheme prove the point :

TABLE II.1

Age Specific Death Rates Expressed per 1,000 Population in Different Age-Groups, India 1968.

Sex	Age Group											
	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-59	60+
1	2	3	4	5	6	7	8	9	10	11	12	13
Persons . . .	62.8	5.9	2.4	2.6	3.9	5.1	4.9	6.2	7.8	11.0	17.3	62.9
Males . . .	59.1	5.5	2.3	2.0	2.7	3.2	3.8	6.2	7.7	12.7	19.0	65.8
Females . . .	66.8	6.3	2.1	3.3	5.1	6.9	6.0	6.1	7.9	9.2	15.4	60.5

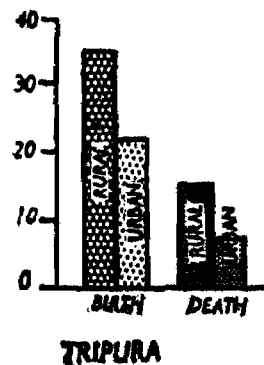
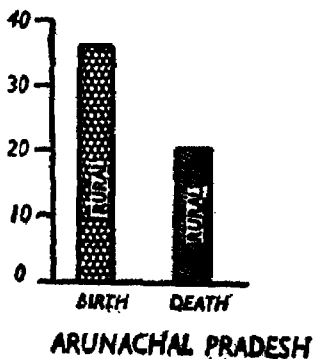
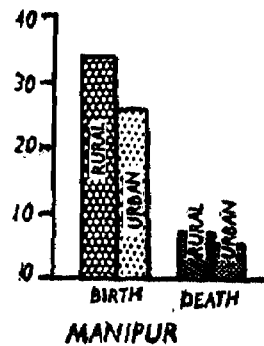
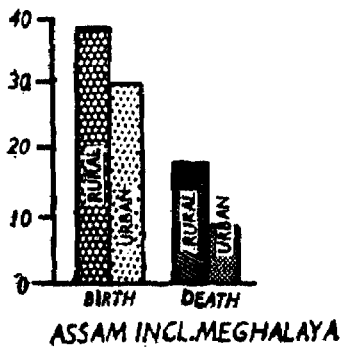
It is clear that the distribution of age-specific death rates differ between the sexes so that there is a need to build Life Tables separately for each sex.

A few refined measures of fertility : In an earlier paragraph, while telling of birth it has been mentioned that birth is also spoken of as the 'reproductive process'. Let us discuss here a few other measures which are refinement over the birth rate and give a greater insight into the reproductive process of human beings.

Let us start with the proposition that it is only the women who give birth to children. It is also a biological fact that most of the women who have the capacity to bear children and actually give birth to them are normally in the ages 15-44 or 15-49. Though some women of ages below 15 and over 49 also bear children, their number is quite insignificant. In the discussion here let us confine our attention to the ages 15-49 only. We should remember the fact that the capacity to bear children differs from one

BIRTH AND DEATH RATES OF NE STATES OF INDIA-1971

ANNUAL RATE PER 1000 POPULATION



SOURCE: SAMPLE REGISTRATION SCHEME

age to another. Hence when we compute the birth rate based on the entire population we rather over-simplify the situation. This is why the birth rate is usually referred to as the crude birth rate just as the death rate is only a crude death rate. In contrast, the practice is to tabulate the births according to the age of the women in the age-groups 15-19, 20-24,..... 45-49 and to calculate the birth rate separately for each age-group as birth rate per 1000 women in the respective age-group. These rates are termed "age specific birth rates" or "age specific fertility rates". The following example will make it clear. According to the Sample Registration Scheme the age specific birth rates for India for the year 1968 are :

TABLE II.2

Age Specific Fertility Rate Expressed per 1,000 Women in Different Age-Groups for India, 1968.

Age-groups	Age Groups							T.F.R.	G.R.R.
	15-19	20-24	25-29	30-34	35-39	40-44	45-49		
Rates	109.4	251.4	272.6	224.3	172.3	81.6	39.7	5.8	2.8

Note :—T.F.R.—Total Fertility Rate, G.R.R.—Gross Reproduction Rate

The figure of 251.4 for the age-group 20-24 implies that in the year 1968, 1000 women at any of the ages in this age-group would have produced babies at the rate of 251.4 children on the average. These age specific rates clearly bring out the difference in fertility level of women in different age-groups.

Just as we have hypothetically traced the mortality experience of 1000 births over the year till they all die to calculate the expectation of life at birth we may also start with a cohort of 1000 women of age 15 and trace their fertility performance till every one of them reach age 49 when their capacity to bear children stops totally. Here we are assuming for a moment that none of this cohort

of 1000 women will die before attaining the age of 49 years. In such a case it is clear that these 1000 women would have given birth to 109.4 children at each of the five ages 15, 16, 17, 18 and 19. That means when they are in the age-group 15-19, they would have given birth to 109.4×5 children assuming of course that the fertility pattern as shown by the age specific fertility rates does not undergo any change when they are through time. Similarly in the age-group 20-24 they would have produced 251.4×5 children, etc..... and 39.7×5 children in the age-group 45-49 before retiring out of the entire span of reproductive ages. Hence in the entire age range of 15-49 years they would have given birth to $(109.4 + 251.4 + 272.6 + \dots + 39.7) \times 5 = 5757$ children. Since 1000 women produce 5757 children one woman produces on the average 5.8 children during the entire span of the reproductive period of age 15-49. The average of 5.8 children is appropriately called the "Total Fertility Rate". It must be emphasised here that this is a hypothetical rate based on the assumption that the fertility pattern determined by the actual performance in 1968 remains unchanged in various age-groups for years ahead. One may also wonder whether fractional number of children as 5.8 can ever be achieved. In this context a basic statistical principle can be recalled that an average is a compact representation of the inherent group characteristic without any one individual of the group having the exact value of the average.

The 'sex ratio at birth' being given at 105 male infants per 100 female infants, a simple calculation shows that out of the 5.8 children born to a woman during her entire
 $(= 5.8 \times 100)$

reproductive period 2.8 ————— are females. This

205

average figure of 2.8 female children is called the "Gross Reproduction Rate". This gross population rate is of immensely, more demographic significance than the birth rate or total fertility rate. Since it is the women who

become the mother the Gross Reproduction Rate tells us that with the given fertility pattern, a woman, on the average raises 2·8 potential mothers over a generation of approximately 30 years or so. But there is a snag in the argument. We have assumed earlier that none of the women will die before reaching the age of 49. In actual life we know that death is inexorable at every age so that the number is bound to get depleted progressively according to the prevailing mortality experience represented by the Life Table. The Life Table gives the number surviving out of 1000 women at age 15 to the higher ages. With the help of this if we make allowance for mortality of women the Gross Reproduction Rate can be further refined to give the 'Net reproduction rate' (NRR). Without going into the details of its computation it may be said that the corresponding NRR works out to 1·7. Even as the name suggests, the NRR implies that, given the particular fertility and mortality patterns which will influence the population without change over a period of time, one woman at the end of her reproductive period, replaces herself by 1·7 potential mothers. Clearly a value of NRR greater than one, indicates a growing population a value less than one, a declining population. A value equal to 1 will make the population neither grow nor decline so that it is said to attain a 'Stationary State'.

With this general background on the demographic principles let us have a look at the growth of India's population in the context of that of the world. The following table shows that starting with a fluctuating growth rate prior to 1921 India's population has grown steadily since

1921 leading to a current population of 547 millions with an average annual geometric growth rate of 2.2% for the decade 1961-71 :

TABLE II-3

Population, birth rate, death rate and expectation of life at birth, India 1901-1971.

Year	Population (in 1000's)	Annual Geometric growth Rate (%)	Birth rate	Death rate @	Expectation of life at birth
1	2	3	4	5	6
1901 . . .	238,337	..	..	..	..
1911 . . .	252,005	.56	49.2	42.6	22.9
1921 . . .	251,239	.03	48.1*	47.2*	20.1*
1931 . . .	278,867	1.05	46.4	36.3	26.8
1941 . . .	318,539	1.34	45.2*	31.2*	31.8*
1951 . . .	360,950	1.26	39.9	27.4	32.5
1961 . . .	437,073	1.98	40.9	22.0	41.9
1971 . . .	547,368	2.21	37.6 +	17.6 +	N.A.

@ By reverse survival method

* Estimated by Kingsley Davies

+ As per SRS and relate to the year 1969.

One would naturally wonder at the causes for this spectacular growth, where it all leads to and how does this fit into the world situation.

Experts who have made a study of these problems, piecing together available archaeological, anthropological, historic and demographic materials, say that till about 2000 years ago the population of the entire world was

probably around 250 million, *i.e.*, less than half the size of current population of India. This total itself took hundreds of thousands of years to build, based on a small positive growth rate verging on zero. This is because birth rate and the death rate were at a high level with the birth rate having a slender advantage over the death rate in the long run. Since the turn of the Christian Era till 1950 A.D., the population grew to the level of 500 million at a still small average annual growth rate of about 0.04% per year. In another 200 years, *i.e.*, by 1850, the world population rose to 1000 million equivalent to an annual rate of growth of 0.4%. During the next 100 years the growth rate increased to 0.8% per year and the current growth rate is expected to be of the order of 2%. This phenomenal increase in the growth rate during a short period of a little over 300 years from 0.04% to 2% has been largely due to a striking fall in the death rate, observed in the developed countries over the last 150 years or so and in the developing countries during the last 2 or 3 decades. With industrialisation and improvement in living conditions, development of Public Health & Sanitation measures aided by advances in modern medicine, the developed countries had slowly reduced their death rates from the middle of the eighteenth century. Concomitantly, though with a lag they have been able to reduce their birth rates also progressively. In the under-developed countries, with the availability of modern techniques of low cost Public Health & Sanitation measures and increased use of the advances in medicine, particularly antibiotics, spectacular drop in the death rate has been achieved during the past few decades. With no corresponding change in the birth rate the population tended to multiply in an accelerated degree.

It is clear that if the current growth rate of 2% continues unabated in the future also the world population would double itself in another 35 years or so raising it to a level of over 7000 million. As one writer has dramatically put it, "a continuation of the 2% rate of world population growth

from the present population of about 3 billion would provide enough people, a lock step, the reach from the earth to the sun in 237 years. It would give one person, for every square foot of land surface on the globe, including mountains, deserts and the arctic wastes, in about one and a half centuries". These are, however, mere speculations which highlight the gravity of the situation if the growth of population remains unchecked. With the fall in the death rate being an established fact in the different countries of the world, intuition tells us that if the acceleration in the population growth has to be checked there is no alternative to the birth rate being brought down. That is why in most of the developing countries of the world efforts are being made to bring down the birth rate through suitable Population Policy measures towards family planning. Without going into the details of the family planning programme of the various countries, one can appreciate the complexities of the problem by looking at the projection of population that the U.N. has attempted. The U.N. has made three projections namely High, Medium and Low by 2000 A.D. These are respectively 6994 millions, 6130 millions and 5440 millions. According to the medium projection which they have recommended for use, the percentage decade variation will decrease only modestly from about 20% in 1960-70 to 18% during 1990-2000.

Coming to the Indian scene, one can see that the reasons for the acceleration in the growth rate in recent years is not very different from those for the rest of the world. From the table given above it is seen that the birth rate had remained high in all the years with only a slight fluctuation and even after 1921 it dropped only slightly. In comparison the death rate which had remained very high upto 1921 decreased steadily thereafter. Famines and epidemics which were widely prevalent prior to 1921 had taken a heavy toll of lives. As a result the death rate remained high. Afterwards with progressive improvements in transport and communications which resulted in quick movements of food

and with control of epidemics, death rate also started decreasing progressively. Particularly in the last two decades with the development of Low Cost of Public Health & Sanitation measures and the availability of cheap medicines particularly antibiotics, the death rates fell more sharply than before with little or no change in the birth rate. There is no wonder that with greater disparity between the birth rate and death rate population had also grown faster from decade to decade.

It is with a view to contain the birth rate that the family planning programmes have been made an integral part of the Five Year Plans in the country. Available statistics have shown that in recent years there has been a slight dent in the trend of fertility due to those efforts consequently during 1966-71 possibility of a 5% fall in fertility has cropped up. Making certain plausible assumptions on the possible trends in fertility some tentative projection of India's population has been made under the guidance of an Expert Committee. According to this projection it is expected that the population of India will be of the order of 605 million in 1976 and 657 million in 1981. The corresponding average annual growth rate for the periods 1971-76 and 1976-81 will be 2.05% and 1.64%.

TABLE II.4
Decadal Growth Rate of Population
(1961—1971)

(1) Andhra Pradesh	T + 20.90
	R + 18.15
	U + 33.92
(2) Assam	T + 34.71
	R + 32.23
	U + 66.80

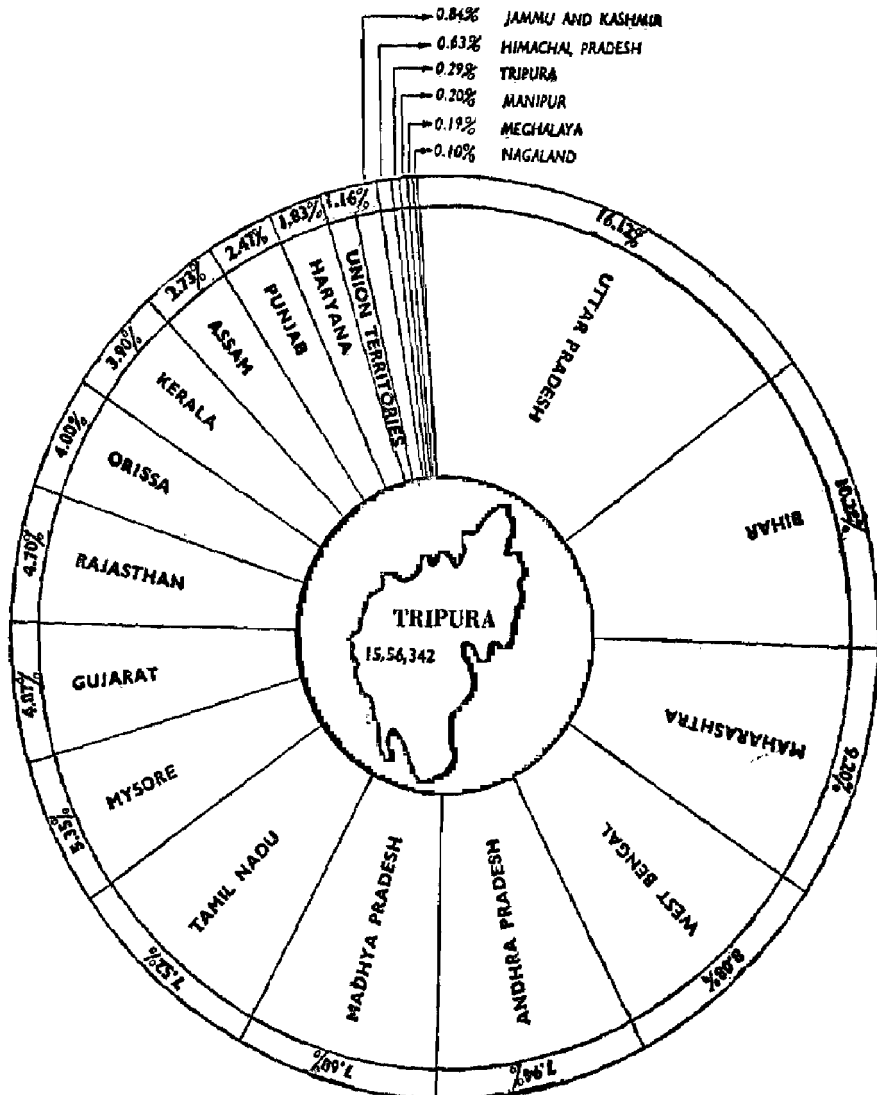
(3) Bihar	T + 21.31 R + 19.22 U + 43.95
(4) Gujarat	T + 29.39 R + 24.72 U + 43.13
(5) Haryana	T + 32.23 R + 31.53 U + 35.58
(6) Himachal Pradesh	T + 23.04 R + 22.18 U + 35.68
(7) Jammu & Kashmir	T + 29.65 R + 26.65 U + 44.65
(8) Kerala	T + 26.29 R + 24.61 U + 35.72
(9) Madhya Pradesh	T + 28.67 R + 25.68 U + 46.63
(10) Maharashtra	T + 27.45 R + 22.22 U + 40.75
(11) Manipur	T + 37.53 R + 30.74 U + 108.95
(12) Meghalaya	T + 31.50 R + 32.62 U + 25.27
(13) Mysore	T + 24.22 R + 21.05 U + 35.23

(14) Nagaland	.	.	.	.	.	T + 39.88 R + 32.86 U + 168.28
(15) Orissa	.	.	.	.	.	T + 25.05 R + 22.26 U + 66.30
(16) Punjab	.	.	.	.	.	T + 21.70 R + 20.63 U + 25.27
(17) Rajasthan	.	.	.	.	.	T + 27.83 R + 25.77 U + 38.47
(18) Tamil Nadu	.	.	.	.	.	T + 22.30 R + 16.35 U + 38.64
(19) Tripura	.	.	.	.	.	T + 36.28 R + 34.16 *U + 57.64
(20) Uttar Pradesh	.	.	.	.	.	T + 19.8 R + 18.2 U + 30.7
(21) West Bengal	.	.	.	.	.	T + 26.87 R + 26.38 U + 28.41

*Unadjusted.

As we are worried about the large-scale growth of our population so also would be our concern over any rapid process of depopulation in the country. The size of the population of an area thus forms the vital part of demographic interest. Manpower plays an important role in the economic development of a country and accordingly the size of the population has become an issue of continuous observation.

POSITION OF TRIPURA STATE IN INDIA 1971 POPULATION



1971 Indian Census reveals that her population (547,949,809) is greater than that of Europe, or the two Americas or Africa. Next to China it is the most populous country in the world. The following table gives the actual population figure under census count of some of the countries as published in the United Nations Demographic Year Book, 1970.

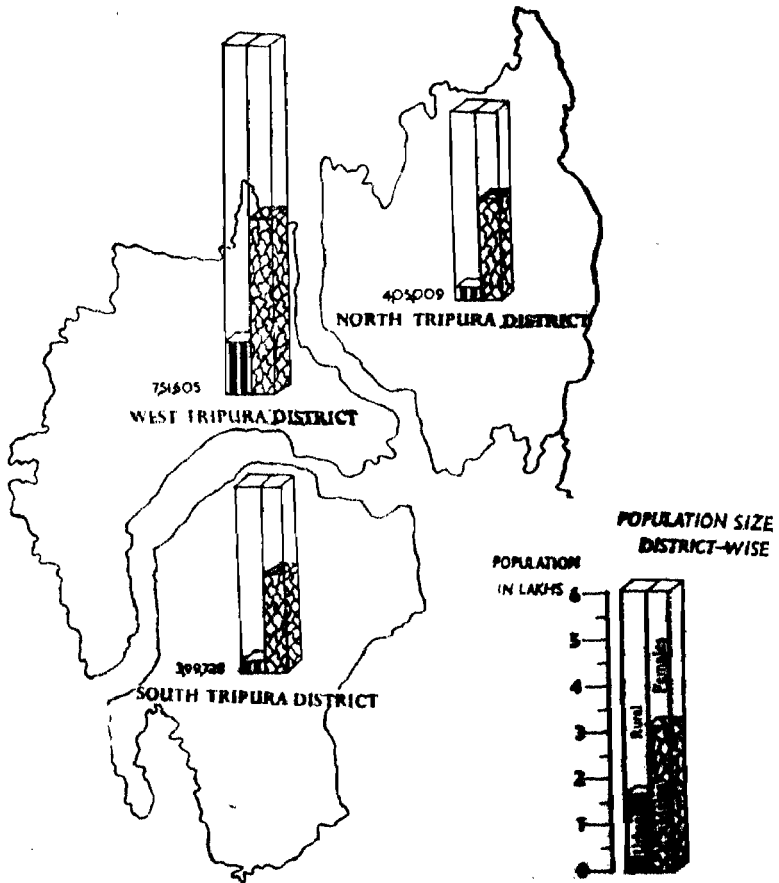
TABLE II.5

Census Year	Name of the Country	POPULATION			Annual rate of increase (%)	Density per Sq. Km.
		Persons	Males	Females		
1970	CUBA	8,553,395	N.A.	N.A.	2.1	73
1970	MEXICO	48,377,363	24,140,315	24,237,048	3.5	26
1970	U.S.A.	20,165,699	98,881,915	104,283,784	1.2	22
1968	FRANCE	49,654,556	24,196,528	25,558,028	0.5	89

As on 1st April, 1971 we are 1,556,342 in number of which 801,126 are males and 755,216 are females in Tripura. This figure is not really very high for a State we venture to have, especially if we compare the same with some adjoining countries like Bangladesh, Burma, Ceylon, etc. But in comparison with some neighbouring States of Eastern India this population is undoubtedly high, particularly in the context of heavy pressure on the land of this territory which is predominantly hilly and has a low arable area. The main occupation of the bulk of the population of this territory is agriculture, but this hilly region has less than the All-India average of cultivable land per person. Among the newly constituted States & Union Territories in the eastern region, Tripura is inhabited by the largest population. The population of Tripura comes nearly to the average size of an Indian district and is smaller than most of the districts

Graphic presentation

DISTRIBUTION OF POPULATION TRIPURA 1971



of West Bengal and in fact, smaller than many more other districts of India. The city of Calcutta (Municipal Corporation) alone represents more than double the size of the entire population of this State of Tripura.

Distribution of Population

Prior to the attainment of full statehood, Tripura was an one district Union Territory and it was subsequently trifurcated into West Tripura, North Tripura and South Tripura districts on 1st September, 1970. For this administrative chiselling of the State, Census data were to be prepared for the respective districts to facilitate the work on various administrative reforms. The district of West Tripura with three sub-divisions and two towns including the municipal one at Agartala which is the capital of the state, has the largest population size among the districts. It is inhabited by 751,605 persons of which 386,294 are males and 365,311 are females and is most densely populated compared to other constituent districts. The district of North Tripura has 405,009 persons of which 209,308 are males and 195,701 are females. The district of South Tripura has 399,728 persons of which 205,524 are males and 194,204 are females.

The average size of a district of Tripura works out to 518,781 persons. The average size of the rural population of a district is 464,660 persons while the average size of the urban population of a district is 54,120 persons.

The following table gives the average district population size in each state—1971 Census.

TABLE II.6

State	Average population of a district	Rank
1. Andhra Pradesh	2,071,557	5
2. Assam*	1,495,754	10
3. Bihar	3,314,904	1
4. Gujarat	1,405,130	12
5. Haryana	1,433,829	11
6. Himachal Pradesh	346,043	19
7. Jammu & Kashmir	461,663	18
8. Kerala	2,134,737	4
9. Madhya Pradesh	968,700	15
10. Maharashtra	1,938,932	6
11. Manipur	214,550	20
12. Meghalaya	505,840	17
13. Mysore	1,542,053	9
14. Nagaland	172,149	21
15. Orissa	1,688,047	7
16. Punjab	1,231,914	13
17. Rajasthan	990,092	14
18. Tamil Nadu	2,942,797	2
19. Tripura	518,781	16
20. Uttar Pradesh	1,645,947	8
21. West Bengal	2,769,500	3

*Includes Mizo district, now constituted as Union Territory of Mizoram.

Among the twenty one states listed in the above table Tripura is sixteenth while Meghalaya and Manipur stand at seventeenth and twentieth place with regard to the average district population size. During the 1961 Census, the entire population of Tripura represented the average district population as it was then single district territory.

Let us now present the population of Tripura as distributed among the sub-divisions of the state—1971 Census.

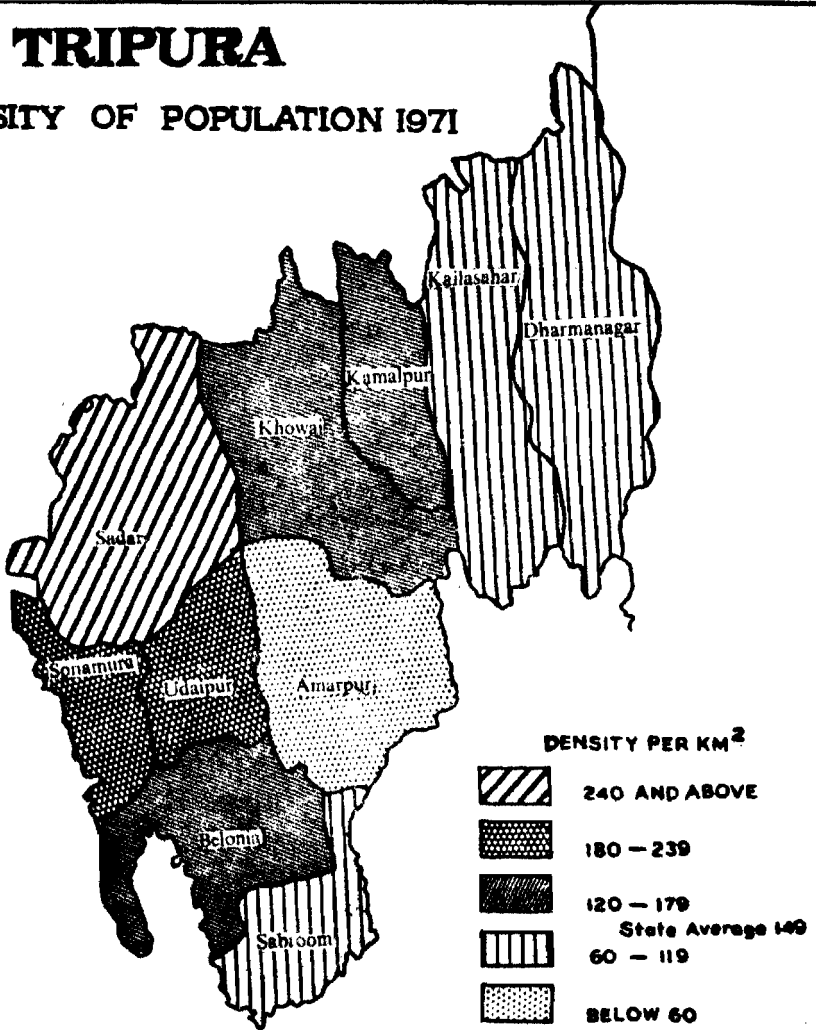
TABLE II.7

Sub-Divisions	Persons	Males	Females
1. Sadar	472,729	242,948	229,781
2. Khowai	177,999	97,730	86,269
3. Sonamura	100,877	51,616	49,261
4. Kamalpur	88,435	45,692	42,743
5. Kailasahar	141,181	73,112	68,069
6. Dharmanagar	175,393	90,504	84,889
7. Udaipur	124,207	63,083	61,124
8. Amarpur	78,453	40,895	37,558
9. Belonia	138,134	71,003	67,131
10. Sabroom	58,934	30,543	28,391

Density of Population

Tripura has an area of 10,477 Km², with an international boundary of about 850 kms. giving the state average density of population per square kilometre at 149. Among the states of India, Tripura is the smallest in area. The newly created two neighbouring states, Manipur and Meghalaya in Eastern India have more than double the size of area than our territory. Manipur has a population of 1,072,753 with an area of 22,356 Km² giving the state average density of population only at 48 per square kilometre. Let us examine the average density of population in

Graphic presentation

TRIPURA**DENSITY OF POPULATION 1971**

other states of India, putting our state in a comparative perspective in the table given below :

TABLE II.8

State	Density of population
1. Andhra Pradesh	157
2. Assam*	150
3. Bihar	324
4. Gujarat	136
5. Haryana	227
6. Himachal Pradesh	62
7. Jammu & Kashmir	N.A.
8. Kerala	549
9. Madhya Pradesh	94
10. Maharashtra	164
11. Manipur	48
12. Meghalaya	45
13. Mysore	153
14. Nagaland	31
15. Orissa	141
16. Punjab	269
17. Rajasthan	75
18. Tamil Nadu	317
19. Tripura	149
20. Uttar Pradesh	300
21. West Bengal	504

*Includes Mizo district, now constituted as Union Territory of Mizoram.

Among the states, Tripura comes under the thickly populated group. But as has been stated earlier, Tripura is mainly a hilly region. An habitable area naturally spreads over a wide coverage of lands interspread between hill ranges, where people are most densely populated. The surface of the territory can be said to be undulating and broken by frequent hilly tops covered with forests. There are six principal hills which formed a unique queue in the process of gradual elevation towards the east. The plain land of this territory as mentioned above are broken by intermittent hills. The most fertile strips of land in the north-western and southern boundary is comparatively densely inhabited. The valleys range over miles of which Manu valley, Gomti valley, deserve special mention. These are enriched by the gifts of meandering rivers to which smaller streams join carrying water from the hill sides. These features are conducive to cropping of fields. Hence a large number of population concentrate over these plain areas.

TABLE II.9

Districts	Density of population
West Tripura	224
North Tripura	114
South Tripura	112

West Tripura exhibits the highest density of population as this has enveloped all the principal centres of business, offices and industries. The other two districts are comparatively thinly populated because of the domination of rural characteristics mainly in the form of agricultural activities in and around the fields of many far-flung villages.

Residential Houses, Households and Size of Household

According to the figures recorded in the Primary Census Abstract the number of occupied residential houses is 244,034 for the State as a whole. In the district of West Tripura, this number is 109,981. In North Tripura, this number comes to 68,615. And it is 65,438 in South Tripura. The total number of households in Tripura is 272,811. In the following table, the average size of the household in the state as well as in the district has been depicted :

TABLE II.10

Average size of a Household

TRIPURA	5.70	Persons
West Tripura	5.83	„
North Tripura	5.55	„
South Tripura	5.62	„

It may be pertinent to explain the concept of house and household as used in census for giving a better understanding. A house means 'Census house' which is a building or part of a building having a separate main entrance from the road or common court-yard or stair-case, etc., used or recognised as a separate unit. This need not be restricted to brickbuilt building. It may be inhabited or vacant. It may be used for residential or non-residential purpose or both. For our purpose, only residential houses come under the purview of discussion.

Household : A household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so. There may be 'one member household, two-member household or multi-member household'. For census purposes each one of these types is

regarded as a "Household". Again, there may be a household of persons related by blood or household of unrelated persons, the latter are Boarding Houses, Hotels, Residential Hostels, Orphanages, Rescue Homes, Ashrams, Jails, etc. These are called 'Institutional Households'.

The 'institutional population' accounted for 10,065 only in Tripura of which 8,983 are males and 1,182 are females. The absolute number of institutional population is not high which naturally signifies the paucity of those institutions as well.

Houseless population has not featured remarkably in the population record made for this State. The number of houseless population in this territory is 357 only of which 241 are males and 116 are females.

Let us examine the number of persons per house (with respect to occupied residential houses) in the different districts of the State and find out the housing condition prevailing at the moment.

TABLE II.11

Number of Persons per Census House—1971 Census

State/District	Ratio
TRIPURA	6.33
West Tripura	6.83
North Tripura	5.90
South Tripura	6.10

This depicts a worse picture as against what it was even in 1970 when housing census was taken. During 1970 when housing census was taken, the ratio of persons per house was much less. [At the time of population census in 1971,

the number of houses has not increased proportionately with the increase in population and as such the ratio of persons per house has increased. Housing condition in the State appears to be deteriorating.

The total number of occupied residential houses in Tripura according to the figures of primary census abstract of 1971 census is 244,034. This means an average of one house for every 6.33 persons. Compared to other states, Tripura certainly obtains a high ratio of persons per house.

The problem of overcrowding in the houses of Tripura is acute as it will appear from the fact and figures presented below.

TABLE II.12
*Average Number of Persons per room Cross Classified
By Houses Having Different Number of Rooms—1971 Census*

Census House	Total	Rural	Urban
	Persons per room	Persons per room	Persons per room
One-room Unit . . .	5.04	5.07	4.72
Two-room Unit . . .	3.47	3.47	3.50
Three-room Unit . . .	2.48	2.83	2.99
Four-room Unit . . .	2.50	2.47	2.68
Unit of five or more rooms	2.41	2.38	2.62

If we accept the general index of over-crowding as more than 2 persons per room, it is so, in case of every dwelling unit, whether in rural or urban areas of the territory.

Population and economic development mutually play the role of cause and effect. In point of fact, there is mutuality between economic development and demographic

changes at various stages of growth, each affecting other in a strikingly regular form. How does the population of a country change when there is a given change in the rate and pattern of economic growth? What is the influence of a given change in the rate and pattern of growth of population on economic development of a country? Both these questions are perfectly sensible in their own way because of the interdependence between the rate of growth of population and the rate of growth of the economy. In order to appreciate the demographic factors one has to take a broad view of both in the clear historical perspective adequately supported by the mass of statistics organised in connection with Census which provide valuable clues in respect of the growth of population.

World population is growing with leaps and bounds in the number of men and women. If the present growth of population of the world continues to persist for a long time, we shall have to face an appalling situation.

One recent ECAFE Study predicts big increase in Asian Population. By the year 2000 A.D., Asia's population will be larger than the total world population of 1970. If growth trends continue, study prepared for the Second Asian Population Conference, Tokyo, 1 to 13 November 1971 indicates, that in the same period, Asia's urban population is expected to triple.

Even in the current decade, the rising numbers of pre-school and school-age children, youth, working age men and women and older persons will create serious problems for regional educators, health administrators and planners in all fields, the study cautions.

Some of the important findings of the report are as follows :

(1) The population of the ECAFE region will almost quadruple between 1900 and 2000 A.D., whereas, it rose by only about 50 per cent during 1800 and 1900.

(2) "It is the rapid decline in mortality following the Second World War which has changed the course of demographic history". With death rates falling and birth rates still high, the population in the ECAFE region is expected to rise from 994 million in 1970 to more than 3,568 million in 2000 (compared with 915 million in 1900).

(3) If family planning targets throughout the ECAFE region could be achieved, the estimated population for 2000 A.D., could be reduced by 764 million, about 180 million fewer houses would be required, and greater investments could be made in education, creation of employment, and raising the quality of life.

Analysing the population increases foreseen in the ECAFE region between 1970 and 1980, the study warns of the implications for five age-groups :

(1) The number of pre-school children will grow by about 50 million again 'of special concern to those providing for health services', for example. "As a substantial proportion of these children in developing countries of the region is already suffering from malnutrition, a further increase in their number deserves special consideration. The survivors of these children will be the future labour force, and malnutrition experienced by them in their early years may have an adverse effect on their physical and mental development and their productivity when they enter the working ages".

(2) The number of school-age children (5-14 years) is expected to rise by 125 million in the current decade. "Such a large increase in the number of school-age children in a region in which school enrolment ratios are already low will place a severe burden on the meagre resources of developing countries".

(3) The youth population (15-24 years) is expected to be 90 million higher in 1980 than in 1970. "As existing educational and training facilities in most developing countries of the region are inadequate to meet current demands,

this increase will have serious implications for countries in which high rates of under employment and unemployment already prevail. The children who will enter the youth ages are already born and deserve the immediate attention of Government administrators and planners”.

(4) The anticipated increase in the working age population, an estimated gain of 285 million “implies the need for higher capital investment and the creation of additional jobs”. Countries of the region “are already faced with problems of under employment and unemployment, and unless special efforts are made this addition will aggravate those problems”.

(5) The population of older persons may rise by 41 million during the decade. With the lengthening of the expectation of life, this group will grow at a much faster rate than the rest of the population. Significant investment in facilities to meet the needs of older persons and funds for special security, should be provided.

The report foresees a net addition of more than one billion persons (1,054 million) to the urban population of the ECAFE region between now and the year 2000 A.D. “another challenge to Government Planners and Administrators”—in an area where most of the large cities “are already faced with serious problems of slums, traffic congestion and polluted environment”.

In Asia, population of China, India, Pakistan and Bangladesh comprise the major group and the latest information available puts the figures of population of those roughly at the following :

+ China	740.0 Million
India (Census 1971)	547.9 „
* Pakistan (Census 1972)	67.9 „
Bangladesh	75.0 „
Total	1,430.8 „

+ 1969 mid-year population estimate (provisional) made by UN in Demographic year book, 1970.

* Excludes Bangladesh (Ananda Bazar Patrika, November, 1971).

The above position shows out for us a grave concern over the growth rate of population existing in this sub-continent. The core of the population study is, therefore, developed around the concept of growth rate of population. In Tripura, the growth of population has been so phenomenal that during the past two decades it has doubled its population to reach this present state. Of course, natural increase played only a nominal part but the main cause of this colossal growth in the population of Tripura is the influx of a large number of refugees from East Pakistan (Now Bangladesh) after the partition of India.

The overall growth rate of population in Tripura during the decade 1961-71 works out to 36.28. The growth rates for the rural and urban areas (unadjusted) are 34.16 and 57.64 respectively. The details of the growth rates of individual districts are given below :

TABLE II.13

Districts	Growth Rate*
West Tripura	30.94
North Tripura	38.06
South Tripura	45.53

*Calculated by recasting the figures for the districts on the basis of Area, as Tripura was a single district territory during the 1961 Census.

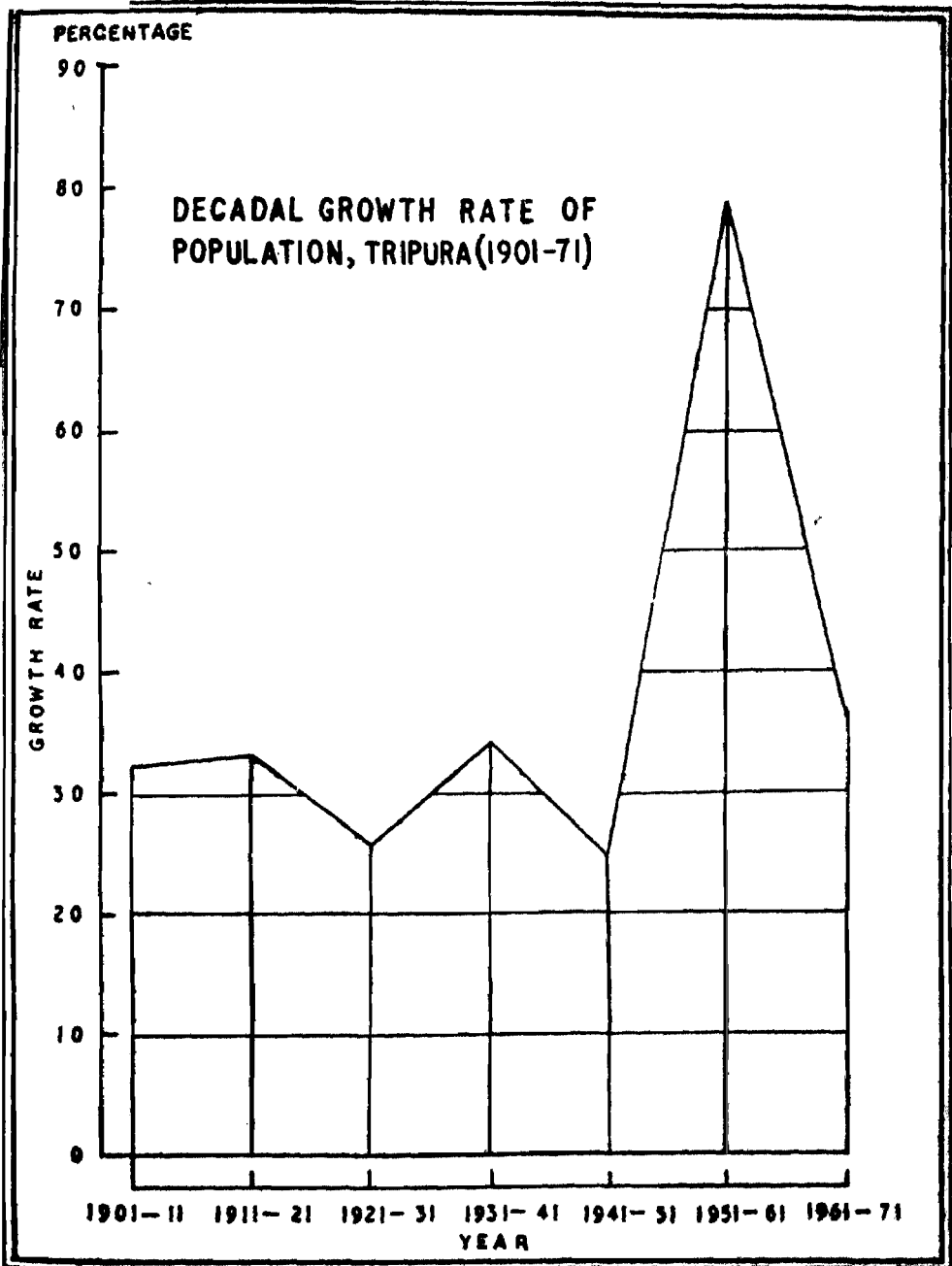
As has been stated already, growth rate of population is ultimately affected by three demographic factors, namely, birth, death and migration. In the pre-industrial early state of backwardness, the rate of fertility as well as mortality stand at a pretty high level compared with the corresponding rate of an advanced situation. The growth rate of Tripura is so abnormally high not because of the acting of these factors. The state faced an exceptional situation by receiving a great influx of refugees in the early years of independence. Possibly no other state or territory had to accept from outside about double the original population within such a short period of time. The Maharaja had a Relief and

Rehabilitation cell under the Revenue Department since the Raipur riot in 1941 (in Dacca district of undivided Bengal) and as the work grew in volume, after Noakhali riot in 1946 it was converted into a separate department designated as the "Relief and Rehabilitation Department" in the later part of the year 1948. The Government of India sanctioned the Directorate of Rehabilitation in 1950 when a sudden influx of refugees took place after the great riot of 1950 in East Pakistan (now Bangladesh). The following table gives the year-wise figures of refugees population migrated in to the state. The figures for the years preceding the year 1950 are not available.

TABLE II.14

Year	Persons
1950-51	184,000
1951-52	23,300
1952-53	80,000
1953-54	3,200
1954-55	4,700
1955-56	17,000
1956-57	57,700
1957-58	3,600
1958-59	—
1959-60	—
1960-61	—
1961-62	—
1962-63	—
1963-64	—
1964-65	100,304
1965-66	13,073
1966-67	1,654
1967-68	12,299
1968-69	3,120
1969-70	4,334
1970-71 (Upto 24th March, 1971)	5,774

Note.—Registration of refugees was stopped from 1-5-1958 to 31-12-63



Let us now examine the state of Decadal variation in population in Tripura since 1901 from the following table :

TABLE II.15

State	Year	Persons	Decade variation	Percentage decade variation	Males	Females
TRIPURA	1901	173,325	..	..	92,495	80,830
	1911	229,613	+56,288	+ 32.48	121,820	107,793
	1921	304,437	+74,824	+ 32.59	161,515	142,922
	1931	382,450	+78,013	+ 25.63	202,932	179,518
	1941	513,010	+ 130,560	+ 34.14	272,025	240,985
	1951	689,029	+ 126,019	+ 24.56	335,589	303,440
	1961	1,142,005	+ 502,976	+ 78.71	591,237	550,768
	1971	1,556,342	+ 414,337	+ 36.28	801,126	755,216

The natural growth rate of population of Tripura has maintained more or less a stability in the trends of growth except in the year just after the partition of the country and particularly after the merger of this State with the Indian Union. The effect of heavy influx of refugees reflected vividly in the total population of 1961 which has registered an abnormally high growth rate of 78.81.

III

VILLAGE DWELLERS AND TOWN DWELLERS

“GOD MADE THE COUNTRY AND MAN MADE THE TOWN”

An interesting story about the growth of town tells that

a man in the East gave up all worldly concerns and retired to a wood, where he built a hut and lived in it. His only clothing was a piece of cloth which he wear round his waist. But, as ill luck would have it, rats were plentiful in the wood ; so he had to keep a cat. The cat required tending, so a cow-boy was employed. The boy required a house to live in, so a house was built for him. To look after the house a maid had to be engaged. To provide company for the maid, a few more houses had to be built and people invited to live in them. In this manner a little township sprang up.

On theoretical level, “Robert Redfield, the anthropologist, is responsible for the thesis that there is a gradual change in every society between city and country”. This sort of change is not quite spectacular in Tripura.

True to the inner meaning of the proverb cited in the beginning, nature was so lavish upon the State of Tripura in bestowing with recurring contrast of woodland and tillage, alternation of hills and villages, wood and river. The slopes of the hills beautified with jhum crops, the streams flowing with murmuring sound that seems to whisper hearty greetings and greenery of forests wearing multicoloured row of trees and plants exhibit an alluring look to the passersby. One writer observed, ‘In the South-West extremity of Assam, a tiny landmass of the shape of a cashewnut seems to hang, in perilous suspension

over the expanse of East Pakistan by a slender strip of earth overgrowth with trackless wood and thick foliage. Under a tropical sky long stretches of hills rise like hymns of prayer and the alluvial valleys are washed and nurtured by meandering rivers and rivulets that span its fertile country side, Tripura's unique topography lends distinctive traits to the genius of the people inhabiting this small territory.' The principal hills of the territory are situated one after another at interval of several miles with the precipitously rising tops and peaks almost shrouded with bamboo forests and the gently moving slopes. The country life of Tripura is naturally calm, simple and unexciting. The total population of villages in Tripura accounts for 1,393,982. Most of the villages are far-flung and situated in the plain areas often disturbed by intermittent hills.

The people of Tripura are very much simple but social in nature. They are receptive of new ideas and associations. Perhaps, no other State of India, has such a peace-loving episode of friendly relationship among the people of different cultural pursuits resulting in an unparallel example of happy social atmosphere. So also is observed by Dr. Nira Chatterjee in her article, *Tripura and its Tribal population* : "The uniqueness of the situation here, however, lies in the fact that unlike in other contiguous hill areas in Eastern India, the Tribal people of Tripura have come to be submerged in the growing mass of non-tribals leading to acculturation in a manner and on a scale which has but few parallels in the Country".

The outstanding feature of Tripura's population is the high percentage of the tribal element in it. The original residents of Tripura were mostly tribes who scattered over the hills and plains of the territory. Shifting cultivation which is the special feature of the tribal economy is practised in the hills by the tribals. But they are gradually becoming habituated to ploughing in the plain

lands and in fact some of the tribes have completely abandoned the jhuming.

There are internal migrants mainly from the States of Orissa, West Bengal and Bihar. They came to this State for earning their livelihood.

Many people from the neighbouring districts of Assam and Bengal came and settled down in Tripura for generations. A major part of the population constitutes the immigrant refugee population from East Pakistan (now Bangladesh), who settled throughout the State after the partition of India.

Among the tribals, Mag, Jamatia, Chakma including Tripuri reside in the plain region. The Reang and Lushai tribes prefer selected hill tops for constructing their houses which is the age-old tradition of the tribals. Their houses are 'tong-typed'. This stereotyped choice persists because of their age-old fascination. Other tribals maintain close proximity of habitation to water sources like cherras (brooklets), streams or rivers in order to facilitate religious performances like worships. The difference of attitude amongst different tribes of Tripura in selecting their places of abode requires special study. Other people who are Bengali-speaking settled refugees live in the plains or tillas. The towns with their outgrowth are situated in the plains and are mainly inhabited by Bengalees. However, the notion nurtured by some people that tribal people are gradually moving out of the towns is not corroborated by the facts and figures yielded through census. In fact, tribal population in the towns of Tripura is on the increase with the expansion of various

facilities in the field of education and profession. This is evident from the statement given below :

TABLE III.1

Town	Tribal Population		Tribal Decadal Growth rate (1961-71)	General Decadal Growth rate (1961-71)
	1961	1971		
1	2	3	4	5
Agartala . . .	3,346	3,655	9.23	8.65
Khowai . . .	102	221	116.67	6.33
Dharmanagar . .	47	77	63.83	27.33
Kailasahar . . .	53	86	62.26	23.64
Radhakishorepur .	88	173	96.59	58.62
Belonia . . .	62	106	70.97	30.08

Only 10.43 per cent of the total population of Tripura live in urban areas. The percentage of urban population to total population has not increased very much during the past few decades due to slow progress of urbanisation in the State.

As has been stated earlier, the land of Tripura is rich with long ridges of green hills, valleys with symphony of water, stream and streamlets, lake and lakelets making within it a happy home of natural living.

The valleys which consist of flat lands mostly to the West and South constitute 40 per cent of the total area of the State. The remaining 60 per cent of the area is hilly land and greenary of forests spread throughout the State.

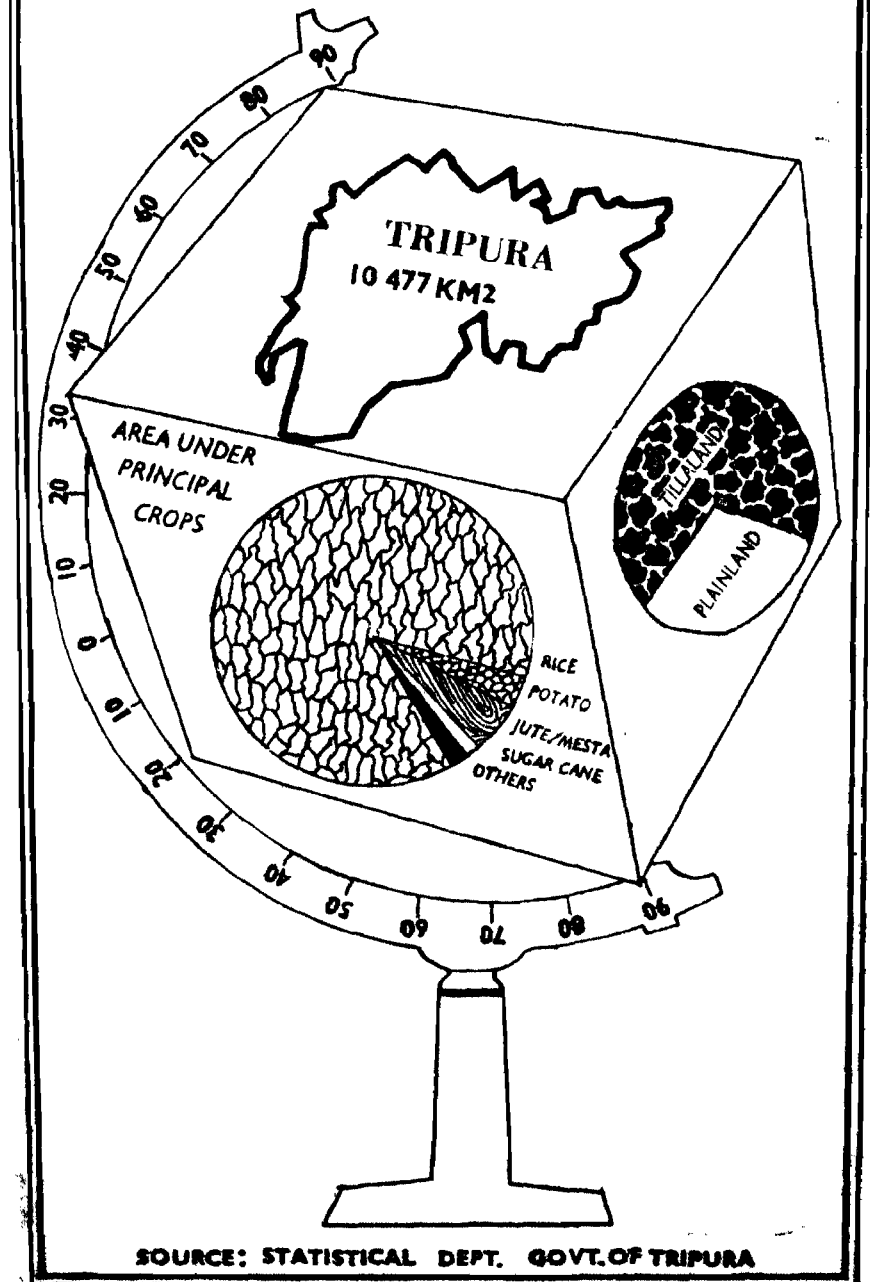
The flat land in the valleys which are locally known as "Lunga" or plains is alluvial in nature, containing sand, silt and clay. The high lands are generally called "Tillas". These tillas are commonly made of sand-stones. Normally, the soil is mostly lateritious, lacking in power to absorb more water. The lunga lands are suitable for crops like paddy, jute, etc. The tillas are apt for shifting cultivation locally known as 'jhum', tea, other plantations, mesta and aus crop. In the lungas and plain regions, agricultural produce like jute, rice, oilseeds, pulses, potato, sugarcane, tobacco, etc., are grown. The total land under cultivation in Tripura can be conveniently divided into the following broad categories as available with the state statistical department :

TABLE III.2
Total Cultivable Area

Total Area under Cultivation (1969-70)	303,187 Hectares.
1. Area under Rice	266,402 ..
2. Area under Pulses	3,152 ..
3. Area under Potato	2,792 ..
4. Area under Sweet Potato	1,481 ..
5. Area under Dry Chillies	1,145 ..
6. Area under Oilseeds	6,212 ..
7. Area under Sugarcane	2,821 ..
8. Area under Tobacco	1,335 ..
9. Area under Cotton	2,550 ..
10. Area under Jute	7,385 ..
11. Area under Mesta	7,912 ..

Of the total area of Tripura, forests spread over a territory of 2,400 square km. Forests, mostly bamboo, of late replaced to certain extent by valuable timber

LAND-UTILISATION PATTERN OF TRIPURA 1969-70



plantation, cover a considerable portion of the plains leaving aside a little more than half a million acres of land which are put to agricultural use. The progressive increase in population and consequent demand on land for cultivation as well as the instinct of man to exploit natural resources for profit and pleasure has resulted in progressive shrinkage of wild life and its habitat in Tripura. Quite a few streamlets and meandering rivers, such as the Gumti, Khowai, Howrah, Manu, pass through the valleys.

For all demographic and sociological studies of a population, it is but customary to bifurcate the same into rural and urban. During last few decades, the facet of Indian society has undergone many remarkable changes as the process of urbanisation rapidly took place with the industrial growth of the Country. As we all know, towns and cities monopolise the spots and centres for the advancement of learning and technological advancement which greatly influence the economic growth and sociological complex of the areas around. The mushroom growth of small towns with little urban features may not, however, contribute their mite in any significant way. But an extensive study of all these urban areas which has been proposed to be made by the Registrar General's Office is necessarily important to examine the impact of large-scale urbanisation which has already taken place over the wide spectrum of countryside.

These studies being made mainly in the form of surveys of about 200 small towns in the whole country will definitely indicate the interacting process of rural and urban features and characters. It will benefit all those who want to x-ray the rapidly changing process of urbanisation of outskirt areas forming the area of urban agglomeration or standard urban area. The role of small towns in the socio-economic progress of the modern society of India can be enumerated with these most authentic source material provided by these surveys.

For the purpose of the 1961 Census, an urban area had been defined as an area with a population of not less than 5,000 of which three-fourths of the male working population should have non-agricultural means of livelihood. No place where the major population predominantly agricultural and the background is rural in character, had generally been considered as a town. Village represents a parcel of land, the boundary of which is defined and demarcated by cadastral survey for administrative convenience.

The general principle laid down for 1971 Census was that rural area should generally follow the limits of a revenue village that is recognised by the normal district administration. The revenue village need not necessarily be a single agglomeration of the habitations. But the revenue village has a definite surveyed boundary and each village is a separate administrative unit with separate village accounts. It may have one or more hamlets. The entire revenue village is one unit. There may be unsurveyed villages within forests, etc., where the locally recognised boundaries of each habitation area is followed within the large unit, say the forest range officer's jurisdiction. But for some administrative difficulties the above principle of taking surveyed revenue villages as the units of Census operations could not be followed here in connection with 1971 Census conducted in Tripura and the Census villages of 1961 Census as were known by their local names were taken as the smallest units of Census with necessary additions and deletions. They, therefore, do not have any defined or surveyed boundary. Their total number is 4,727 (inhabited) as against 871 cadastrally surveyed Revenue villages enlisted for the whole State.

The various tests which were applied at the 1961 Census to a place for its recognition as a town also held good for the 1971 Census. There is, of course, no universally accepted definition of a town. However, for the sake of clarity and uniformity, it has been given a

detailed definition. And that to qualify for recognition as an urban area, a place should first be either a Municipal Corporation area, or a Municipal area or a Town Committee or a Notified Area or a Cantonment Board area. If it does not have any of these urban local bodies to administer the affairs, then the following empirical tests are applied (i) A minimum population of 5,000 (estimated or projected for 1971); (ii) a density of not less than 400 per sq. km. (1,000 per sq. mile); (iii) 3/4 of the occupations of the male working population should be outside agriculture; and (iv) the place should have according to the Director of Census Operations of the State, a few pronounced urban characteristics and amenities.

All the towns with statutory town local administration under the law in force in the States should be automatically treated as urban; in respect of others, the criteria of minimum population size, density and non-agricultural composition of the male working population are to be adhered to as far as possible. Mere large sized fishermen's villages may not deserve to be treated as urban areas if they have no other characteristics that generally go with a town such as existence of a shopping centre, educational institution, administrative offices, hospital services, etc.

Rural Areas : In 1961 Census, the basis of rural areas as instructed by the Registrar General, India was plainly revenue village or mauza wherever it existed because 'the administrative convenience of taking the survey unit of area is very great. It enables the local staff to make absolutely certain that no tract, however remote, is left out of account. Thus the mouza which is for convenience's sake translated as a village in Census parlance, is merely that tract of land inhabited or not, which has been demarcated as a unit for revenue purposes'. As mentioned earlier, let us now examine the concepts of rural and urban as adopted by some countries of the world and the

United Nations. As the version of the United Nations goes, for national purposes as well as for international comparability, the most appropriate unit of classification is the locality. A locality should be defined as a distinct population cluster (also designated as inhabited place, populated centre, settlement, etc.) of which the inhabitants live in neighbouring buildings and which has a name or a locally recognised status.

A large locality of a country (i.e., a city or a town) is often part of an urban agglomeration, which comprises the city or town proper and also the sub-urban fringe or thickly settled territory lying outside of, but adjacent to its boundaries. The urban agglomeration is, therefore, not identical with the locality but is an additional geographic unit which includes more than one locality.

If regional recommendations on the definition of urban and rural are available at the time of the Census their specifications should be followed.

In England, the sociological approach to the problem of dividing urban and rural segments of population is to define the urban population in terms of the characteristics of town living, i.e., the closeness together of dwellings, the appearance of distinct street formation, the emergence of a population cluster or group forming a unity indicated by social and economic interdependence in their daily life. Evidence of this interdependence is to be found in the relationship between the various industries which sustain the community, especially the balance between productive and distributive and service activities, the recognition of a common administrative and cultural centre, the common use of educational, religious, medical or postal institutions or of transport services. For Census purposes only an approximation to this approach can be made.

Rural and urban classification in Indonesia is decided on the basis of administrative definition. According to

this definition, all the municipalities (Kotapradja) and all capitals of Regencies (Kabupaten) are treated as urban centres. The former are clearly delineated while the latter are in most cases delineated by conventions. The province officers are required to finalise the limits of the above centres. All areas outside these two units are considered as rural areas.

In the U.S.S.R., urban includes cities and urban type localities, officially designated as such by each of the constituent Republics, usually according to the criteria of number of inhabitants and predominance of agricultural or non-agricultural workers and their families.

In Korea, the urban area includes—

- (a) 32 cities of 50,000 persons and over.
- (b) (i) Towns of 20,000 persons and over.
- (ii) Towns whose population density is over 800 per square Km.

The rest of the areas are treated as rural.

In Hongkong, no attempt is made to define these terms in the Census. The areas which are urbanised due to land development and economic growth are generally regarded as urban. The rest of the areas in the New Territories are regarded as 'Rural' for the sake of convenience.

Some of the criteria prescribed for identifying a town in some of the previous Censuses of India can be set below for a comparative study of the trend of changes in the concepts of urban area or a town.

1951—All places having Municipalities, Cantonments, Civil lines, Town Area Committee were treated as urban areas irrespective of their population size. In respect of other places a 'town' regarded as a continuous group of houses inhabited by usually not less than 5,000 persons, which having regard to the character of the population, the relative density of dwellings, the importance of the

place as a Centre of trade and historic associations, which the Superintendent of Census Operations decided. The chief criterion, however, was the character of the population indicating whether the majority of residents were non-agricultural or non-pastoral by occupation. There must also be the existence of distinct urban characteristics, such as facilities for higher education, public utility services, local body administration, urban diversions and recreations. The concept of 'Town Group' was used in this census for the first time. It was defined as a group of towns which adjoined one another so closely as to form a single inhabited urban locality for demographic purposes. Figures were published only for such Town Groups which had an aggregate population of 1,000,000 and over.

1941—All places having Municipal Corporation, Municipal Area, all Civil lines not included in Municipal limits and Cantonments were treated as urban irrespective of their population size. In other cases a town was defined as the "continuous collection of houses inhabited by not less than 5,000 persons possessing definite urban characteristics, which the Provincial Superintendent decided".

In a predominantly agricultural economy, it is but natural to have a greater proportion of rural inhabitants. For the whole of India, the proportion of rural population to urban population is 4 : 1, i.e., 80 per cent of the Indian population lives in rural areas as against 20 per cent urban population. In Tripura 89.57 per cent of the total population lives in rural areas and only 10.43 per cent lives in urban areas.

The extent of urbanisation in Tripura has not been affected much during the past decades. This is primarily because of the fact that no large-scale industrialisation has taken place in this State. The process of urbanisation has thus assumed a very limited shape. During the years 1901-1951 no place other than Agartala was treated as town for the purpose of Census.

It was for the first time in 1961 that five more sub-divisional headquarters came to be recognised as towns. However, these towns are more flourished by the growth of business ventures and Government offices rather than by any localisation of industries.

In the rural areas the problem of uneducated unemployed is seasonal in character. Observation in the field reveals that there is a general shortage of agricultural labourer during the peak season. Though the rate of wage also fluctuates according to peak season and lean season, the rate of actual wage given is much higher than the rate fixed under the Minimum Wages Act enforced presently in Sadar Sub-division only. The industries which generally employ labour intensive technique experience the real gravity of the problem arising out of the non-availability of day-labourer in the local labour market of the State. For any major construction works such as road construction, earth works, bulk of the labour force is imported from outside. In the brick-fields almost all workers hail from outside the state. The same is the case with plantation labour. It is natural that the supply of Mazdoors to the urban and commercial areas for loading and unloading works should come from the rural population. But in this case also, the main supply comes from outside the state. But it is very interesting to note that test relief works are to be undertaken by the Government for a very considerable period of each year in order to give employment for the subsistence of the uneducated unemployed rural population. The extent of test relief works of course varies with the vagaries of nature. So whether the shortage of manual labour is real or the one with negative attitude (due to low rate of wage in case of plantation labour) of the local people in particular is a matter of socio-economic research. But it is true that the tribal people in general are not very hard-working. They are of stay-at-home habits. Their home-sick nature is a major obstacle to the acceptance

of any idea to leave their homes for remote places where work can be easily available. Consequently, they do not enjoy leisure but only kill time by refusing to themselves a means of comfortable living.

India is a land of villages. Some of the striking features of an Indian Community are :

- (1) *Isolation*—The inhabitants of the village have very little to do with the people outside.
- (2) *Peace and Simplicity*—The next characteristic of an Indian village is the atmosphere of simplicity, calmness and peace prevailing therein. In the village there is little noise and sophistication. The villagers lead a simple life, eat frugally, dress simply and live in houses completely lacking in the trappings of modern civilisation.
- (3) *Conservation*—The third feature is that the inhabitants of the village are strongly attached to old customs and traditions. Their outlook is primarily conservative and they accept changes with extreme reluctance.
- (4) *Poverty and Illiteracy*—The most glaring and depressing features of the present day Indian village are poverty and illiteracy of the village people. They are generally poor with a very low income. The pressure on land is high resulting in fragmentation of holdings and poor productivity. Besides poverty, the village people are steeped in ignorance and illiteracy.
- (5) *The Self Government*—The Indian villages enjoy some sort of autonomy of self-governance with the revival of the old panchayat system

after the attainment of freedom. These panchayats have scopes of playing an important role in the work of national reconstruction in the rural sector of the economy. (However, the working of Panchayat system has not come out in full fledged manner in Tripura.)

COMMUNITY AND CITY

Village Community

City and village are two distinct communities. There is a sharp difference between the city and village life though with the expansion of urban influence on the villages this difference is gradually becoming a matter of degree. However, in spite of the recent trends of urbanisation, the villages still retain many of their traditional features and present a sharp contrast with the urban life.

The recurring contrast of village community and city community can be visualised from the following points :

Force of traditional mores—In rural community the force of traditional mores and the bonds of family solidarity are more dominant than in urban community.

The type of village family is generally a joint system in which the status of the individual is the status of his family. On the contrary, in the city community, life is conspicuous by the near absence of family life.

Primary contacts—A village community is marked by immediate contacts between its members. In city life, on the other hand, nearness counts much less. The inhabitants of a city hardly know each other.

Simplicity and Uniformity—Life in a village community is simple and uniform. City life is complex and heterogeneous.

Specialisation—In the village, as a rule only a predominant type of occupation i.e., agriculture prevails. In the city, there is place for all, the semi-skilled as well as skilled workers.

Proper placing of all—The individual in the city is rated in terms of accomplishments than he is rated in the rural community.

Position of Women—Life of women is different in the city in so far as it offers more and more opportunity for them.

Industrialisation and specialisation have brought them to workshop and factory.

Contrast of Qualification—City community evokes in man qualities which stand in sharp contrast with these demanded by rural community. Villagers sees nature as friend and as enemy, as the ripener of crops and sender of drought. He becomes superstitious and religious. The city life demands alertness and quicker responses to changing situations.

Social mobility and stability—Social disintegration is more evident in the towns than in the villages. Sorokin and Zimmerman have written, "The rural community is similar to calm water in a pool and the urban community to boiling water in a kettle".

Tripura is predominantly a ruralised administrative unit. Of the total population of Tripura as much as 89.57 per cent live in 4,727 notional villages (inhabited) known as such by their local names (These are not cadastrally surveyed revenue villages). The above fact establishes the truth that Tripura lives in villages.

The rural area of Tripura covers 10,435.1 Square Kilometres. There are altogether 5,215 villages in Tripura of which 4,727 are inhabited and 488 uninhabited. The average population size of an inhabited village is 295 as per enumeration of 1971. This size was 210 during the 1961 Census. The reasons for the increase in the average size of a village of Tripura during the last decade are two-fold : (a) increase in the number of rural population and (b) fall in the number of total inhabited villages from 4,932 in 1961 to 4,727 in 1971.

The detailed study on the size class of village owes its reference to Table A-III which gives an exhaustive treatment of the villages classified by population. All the inhabited villages are divided into three broad categories and the first two broad groups are further subdivided into smaller size sub-groups. In the first group, there are 4,659 inhabited villages as against 68 placed under the secondary group. It is significant to note that there is no village in Tripura under the group of village with a population over 10,000. The respective groups are composed of villages in the population groups of less than 2,000 persons 2,000-9,999 and with population 10,000 and above. The classification of villages in each sub-group is indicated below :

Less than 2,000				Less than 10,000	
Less than 200	200-499	500-999	1,000-1,999	2,000-4,999	5,000-9,999

In Tripura, maximum number of villages amounting to as much as 2,995 out of total 4,727 inhabited villages are inhabited by a population sub-group of less than 200. The total rural population in this group comes to 254,588. Next comes the number of villages in the sub-group of 200-499 which numbers 969 with a population of 310,505. The number of villages in the sub-group of 500-999 amounts to 473 with a population of 330,262. There are 222 villages in the sub-group of 1,000-1,999 with a population of 305,999.

Sixty-five villages exist in the sub-group of 2,000-4,999. They are inhabited by a population of 176,326. Only 3 villages inhabited by a population of 16,302 can be found in the sub-group of 5,000-9,999.

The number of rural habitation of size class of village in each district can be studied from the table given below :—

TABLE III.3
Broad Group

District	I (Less than 2,000)		II (2,000-9,999)		III (10,000 and above)	
	No. of villages	Population	No. of villages	Population	No. of villages	Population.
1	2	3	4	5	6	7
West Tripura	2,414	526,731	40	115,272	—	—
North Tripura	1,131	372,556	2	4,993	—	—
South Tripura	1,114	302,067	26	72,363	—	—

The above table shows that the distribution of villages among the districts is more or less uniform except West Tripura which has the largest number of villages in total. The average size of a village in the three districts are given below :

West Tripura—262
North Tripura—333
South Tripura—328

Urbanisation is a predominant feature of the modern society. Tripura could not witness any large-scale urbanisation as the factor like industrialisation did not exert any conceivable influence on the rural components of the area. However, since 1961, we continue to have six towns, each district having two out of the same.

Let us see the size classification of the towns of Tripura as given by 1971 Census. There are altogether six classes of town and cities according to the prescription of Census

of India. The figures for the towns and urban agglomeration classified by population in 1971 with variation since 1901 as presented in the Table A-IV can be studied with respect to the criteria prescribed for determining the class of a town. The six towns of Tripura are classified as follows :—

TABLE III.4

Class	Percentage to total urban population	No. of Towns
1	2	3
Class I (100,000 and above)	61.75	1 Town and 1 Agglomeration Agartala Urban Agglomeration
Class II (50,000—99,999)	—	—
Class III (20,000—49,999)	—	—
Class IV (10,000—19,999)	32.50	4 Towns 1. Dharmanagar 2. Kailasahar 3. Radhakishorepur 4. Belonia.
Class V (5,000—9,999)	5.75	1 Town—Khowai
Class VI (Less than 5,000)	—	—

The differential growth rates of the urban population by size class of towns of Tripura from 1901 are indicated below :

TABLE III.5

Year	*Class I Agartala urban Agglomeration	Class IV Dharma- nagar	Class IV Kailasahar	Class IV Radha- kishorepur	Class IV Belonia	Class V Khowai
1	2	3	4	5	6	7
1901	—	—	—	—	—	—
1911	+ 6.48	—	—	—	—	—
1921	+ 13.35	—	—	—	—	—
1931	+ 23.72	—	—	—	—	—
1941	+ 84.69	—	—	—	—	—
1951	+ 140.74	—	—	—	—	—
1961	+ 28.84	—	—	—	—	—
1971	+ 82.70	+27.33	+23.64	+58.62	+30.08	+6.33

*Decadal growth rate for Agartala town (Municipal area) which excludes units of urban agglomeration works out to 8.65 during the years 1961-71.

From the above table, we cannot explain the trend of urbanisation intelligibly and adequately as the towns have only a recent history. However, Agartala town has undergone a long way in the journey of historical development. Agartala Urban Agglomeration entered into a new phase with its inclusion in the class I town. Seventy

years back Agartala Municipal area had a population only of 6,415 which has increased to 59,625 by 1971. The impact of partition of Bengal and formation of Pakistan with East Bengal, as one its wings, the communal disturbances, insecurity of life and property of the minorities there pushed a large number of non-muslims to this bordering state from the then East Pakistan (now Bangladesh). Consequently commerce and trade considerably changed the face of the town. But the original structure planned during the Maharajas' regime maintained its traditional outlook. No new and modernised plan of development and extension of Agartala town is tangible yet. With the attainment of full statehood of Tripura, the importance of Agartala town has greatly increased and some developmental works is sure to come off. Of course, the town is already attached with the facilities of modern living like potable water supply and so on. There are a number of educational institutions of college level and a University Campus with teaching facilities for Post-graduate education in Economics and Mathematics is in existence. There is a Polytechnic Institution and an Engineering College at the outskirts of the town.

The bulk of the inhabitants of the town are Government employees with a small fraction under private sector. The Government employees include those under the few Government sponsored industries. In the private sector, business enterprises dominate the scene while small-scale industry has its place to a limited extent.

The idea of accepting the concept of Standard Urban Areas is that it should be possible to provide comparable data for a definite area of urbanisation continuously for three decades which would give a meaningful picture. This replaced the concepts of Town Group that was in vogue at the 1961 Census. The town group was made

up of independent urban units not necessarily continuous to one another but were to some extent inter-dependent. The data for such town groups became incomparable from Census to Census as the boundaries of the towns themselves changed and the intermediate areas were left out of account ; this concept came for criticism at one of the symposia of the International Geographic Union in November-December 1968 and the concept of Standard Urban Area was developed for adoption at the 1971 Census. If data for this Standard Area can be made available in the next two or three successive Censuses it is likely to produce more meaningful picture to study urbanisation around large urban nuclei.

Let us examine the concept of Standard Urban Area (SUA) in a greater detail in order to understand its growing importance. The concept of Town Group as was adopted in the past was of limited use as it did not help to effectively tackle the problem of furnishing statistical data in respect of urbanised or urbanizable areas in the near future outside the jurisdiction of the existing towns. Since the administrative boundaries of statutory towns changed from time to time the data thrown up by the successive censuses of the individual towns or the town groups were not strictly comparable. It might be more desirable to have a fixed area covering a large core town as well as the adjoining areas, which will be kept constant for at least three decades so that comparable data for such area could be made available and it could be put to good use for urban development planning. It was, therefore, decided that an attempt should be made to delineate the continuous rural and urban areas which are at present under intensive influence or which are likely to be under intensive influence of all towns and cities with population of 50,000 and above in different states. Such areas are designated as Standard Urban Area (SUA) and will

include all areas which have any or all the following characteristics :

- (a) Predominant urban land use,
- (b) Intensive inter-action with the urban centres as reflected in commutation for the purposes of work and secondary education facilities ; extension of city bus service ; sale of commodities like milk, dairy products, vegetable (other than those transported by rail or truck-haul) and purchase of foodgrains, clothes and general provisions, etc., by the consumers directly.
- (c) Anticipated urban growth as a result of locational decisions relating to industry, market, transport and communications, administrative and servicing functions.
- (d) Existence of big villages with a large proportion of working force engaged in non-agricultural industrial categories. The concept of Standard Urban Area as adopted in our case designates the considered area as urban component and rural component. The entire urban component of Standard Urban Area also represents the constituent units of Agartala Urban Agglomeration. As Agartala Urban Agglomeration is being treated separately in detail, we may concentrate on the rural component of Agartala Town Standard Urban Area right here. The constituent units under rural component of Standard Urban Area are 18 in number. The

total population of each of the units can be described in the following statement :

TABLE III.6

Serial No.	Name of Unit	Population
1.	Agartala	253
2.	Anandanagar	6,137
3.	Badharghat	16,878
4.	Barjala	7,536
5.	Debendranagar	4,153
6.	Dukli	5,320
7.	Gandhigram	4,464
8.	Indranagar	5,791
9.	Jogendranagar	8,940
10.	Khayerpur	3,638
11.	Kunjaban	414
12.	Lankamura	3,463
13.	Narsingarh	3,338
14.	Pratapgarh	3,985
15.	Radhakishorenagar	4,750
16.	Ramnagar	2,626
17.	Singarbil	5,155
18.	Uttar Champamura	4,304

Urban Agglomeration: In several areas around a core

city or statutory town have come up fairly large well recognised railway colonies, university campuses, port areas, military camps, etc. and even though these are outside the statutory limits of a corporation, municipality or cantonment, they fall within the revenue boundary of the place by which the town is known. It may not altogether be realistic to treat such areas lying outside the statutory limits of a town as rural units and at the same time each such individual area by itself may not satisfy the minimum population limit to qualify it to be treated as an independent urban unit. Such areas deserve to be reckoned along with the main town and the continuous spread including such urban outgrowths would deserve to be treated as an integrated urban area, what is being called Urban Agglomeration at the 1971 Census. There are different situations in which urban agglomerations would be constituted, for example :

(a) A city with continuous outgrowth, the part of outgrowth being out of the statutory limits but falling within the boundaries of the adjoining village or villages.

(b) One town with similar outgrowth or two or more adjoining towns with their outgrowths as in (a) ; and

(c) A city and one or more adjoining towns with their outgrowth all of which forming a continuous spread.

It is for the first time in 1961 that five other sub-divisional headquarters came under the purview of Census definition of towns which continued to persist in the subsequent census of 1971. Among the towns of Tripura there is only one town which has got a municipality. One novel feature of 1971 Census is that the concept of urban agglomeration has been introduced. Thus the capital town of Agartala has fourteen such constituents making in Agartala Urban Agglomeration. The population of all the

towns of Tripura can be seen from the following list:

TABLE III.7

1. Agartala	U. A.	100,264
Agartala	M.	59,625
(i) Uttar Pratapgarh	O. G.	6,697
(ii) Ujan Abhoynagar	O. G.	4,310
(iii) Paschim Pratapgarh	O. G.	3,433
(iv) Dhaleswar	O. G.	3,361
(v) Ramnagar	O. G.	3,311
(vi) Bhattapukur	O. G.	3,254
(vii) Uttar Bardowali	O. G.	3,242
(viii) Bhati Abhoynagar	O. G.	2,893
(ix) Jagatpur	O. G.	2,216
(x) Kunjaban Township	O. G.	1,843
(xi) Kunjaban Colony	O. G.	1,708
(xii) Joynagar	O. G.	1,667
(xiii) Dakshin Chandrapur	O. G.	1,534
(xiv) Radhanagar	O. G.	1,170
2. Khowai	N. M.	9,338
3. Dharmanagar	N. M.	16,858
4. Kailasahar	N. M.	10,602
5. Radhakishorepur	N. M.	13,924
6. Belonia	N. M.	11,374

U. A.—Urban Agglomeration

M—Municipality

O. G.—Out Growth

N.M.—Non Municipal

The differentials in sex ratios, age structure, literacy, language and religion will be dealt with in the succeeding chapters. For the present, let us keep our description limited to rural-urban differential of population for the past few decades in the form of the following table :

TABLE III.8

Year	No. of Towns	Percentage of rural population to total population	Percentage of urban population to total population
1951	1	93.33	6.67
1961	6	90.98	9.02
1971	6	89.57	10.43

The table brings out the fact that proportion of urban population to total population is still quite low in Tripura compared to many other states of India and countries abroad.

IV

ARE THE NUMBER OF MEN AND WOMEN BALANCED ?

HOW OLD ARE WE ?

“The woman’s cause is man’s

They sink and swim together”.

The sex ratio which is of immense demographic interest is conventionally expressed as the number of males per 100 females in most of the countries of the world. But the traditional practice in Indian Census is to present this ratio as the number of females per 1,000 males. The guidance for classification of sex in the tabulation programme of the hundred years history of Indian Census has basically remained the same. From the Census of 1951 onwards the following lines were selected in order to facilitate the task of recording the sex of an individual : “A person was classified into Male or Female. Eunuchs and hermaphrodites were put under the category of Male”.

From the cultural point of view we can determine the status and position of women in relation to men in our society where it is thought that a woman was taken out of a man; not out of his head to top him, nor out of his feet to be trampled but out of his side to be equal to him, under his arm to be protected and near his heart to be loved. A popular Sanskrit adage says, ‘God took at the beginning of the Universe the beauty of the flowers, the song of the birds, the colours of the rainbow, the kiss of the breeze, the swiftness of the clouds, the gentleness of the lamb, the cunningness of the fox, the movement of the swan and the eyes of a deer and wove them all into a female being and

Presented her to the man as his wife'. The great poet Goethe sang more wonderfully :

All that is transitory
Is but a symbol,
The unattainable
Is realised ;
The undescribable
Is here expressed ;
And the eternal Woman
Draws us towards the high. (Faust, II)

In the world of today, demographic explosion is a general phenomenon. The explosion puts stress on the growing collectivity which is a favourable ground for the development of woman's charism. The woman's position is moreover a key position in the collectivity ; Marx, and after him, Lenin understood it well. Marx says ; Social progress can be measured only by Women's social position. This in fact, admits to women a position of equality with men, or rather a complementarity with equal intensity. The equality of the sexes, the respect for women, has always been a reality in India. Manu, the great law giver laid down long long ago : 'Where women are worshipped, the gods and heaven rejoice'. The Hindu husband considers his wife as the 'joint-pilgrim' on his way to Truth. Their mutual dependency is such that a balancing rhythm of the strength of male and female numbers is also of utmost importance from the point of view of necessity of the nature that rules the world of our human society. In support of this contention, we may present female characters in a slightly different way to say that a woman is by nature a pacifist. She loves peace and hates war. In his book. "The intelligent woman's guide to socialism, capitalism, etc." J. B. Saw says, 'Women know instinctively that communities live not by

slaughter and by daring death, but by creating life and nursing it to its highest possibilities. Women are as foolish as men in many ways but they have had to devote themselves to life whilst men have to devote themselves to death ; and that makes a vital difference in male and female religion. Women have been forced to fear whilst men have been forced to dare ; the heroism of a woman is to nurse and protect life and of a man to destroy it and court death'. So to keep a balance in between these two apparently conflicting role of destructive and constructive nature of men and women, there is a great necessity for obtaining more or less an equal number of male and female population in any society.

The history of human society echoes the experience of social chaos, instability and turbulent atmosphere directly resulting from the sharp difference in the number of male and female population. The state of imbalancing sexes lead to necessary evils and the problems of peace, prosperity or progress assume the shape of cruxy knot in the sociological complex of the society. It is sometimes, inevitable in society that the balance of sex ratio is greatly disturbed by the elements like sex-selective migration, war, which is responsible for a high percentage of mortality among the menfolks, maternal mortality, etc.

India's present total population is made up of 283,936,614 males and 264,013,195 females. The total number of females is much smaller than males. While the sex ratio even in the past has invariably been unfavourable to the females, it is distressing to note that it has further dropped from 941 females per 1,000 males in 1961 to 930 in 1971. According to the U. N. Demographic Year Book 1971, Life expectation of Indian males has been found to be higher than that of females which is an interesting fact to note in this connection.

In the state of Tripura, the sex ratio is 943 females per 1,000 males as a whole and 944 and 935 females per

1,000 males in rural and urban areas respectively. The position of the other constituent states of India has been put in the comparative table below :

TABLE IV.1

State	No. of female per 1,000 males
Andhra Pradesh	977
Assam	897
Bihar	954
Gujarat	934
Haryana	867
Himachal Pradesh	958
Jammu & Kashmir	878
Kerala	1,016
Madhya Pradesh	941
Maharashtra	930
Manipur	980
Meghalaya	941
Mysore	957
Nagaland	871
Orissa	988
Punjab	865
Rajasthan	911
Tamil Nadu	978
Tripura	943
Uttar Pradesh	879
West Bengal	891

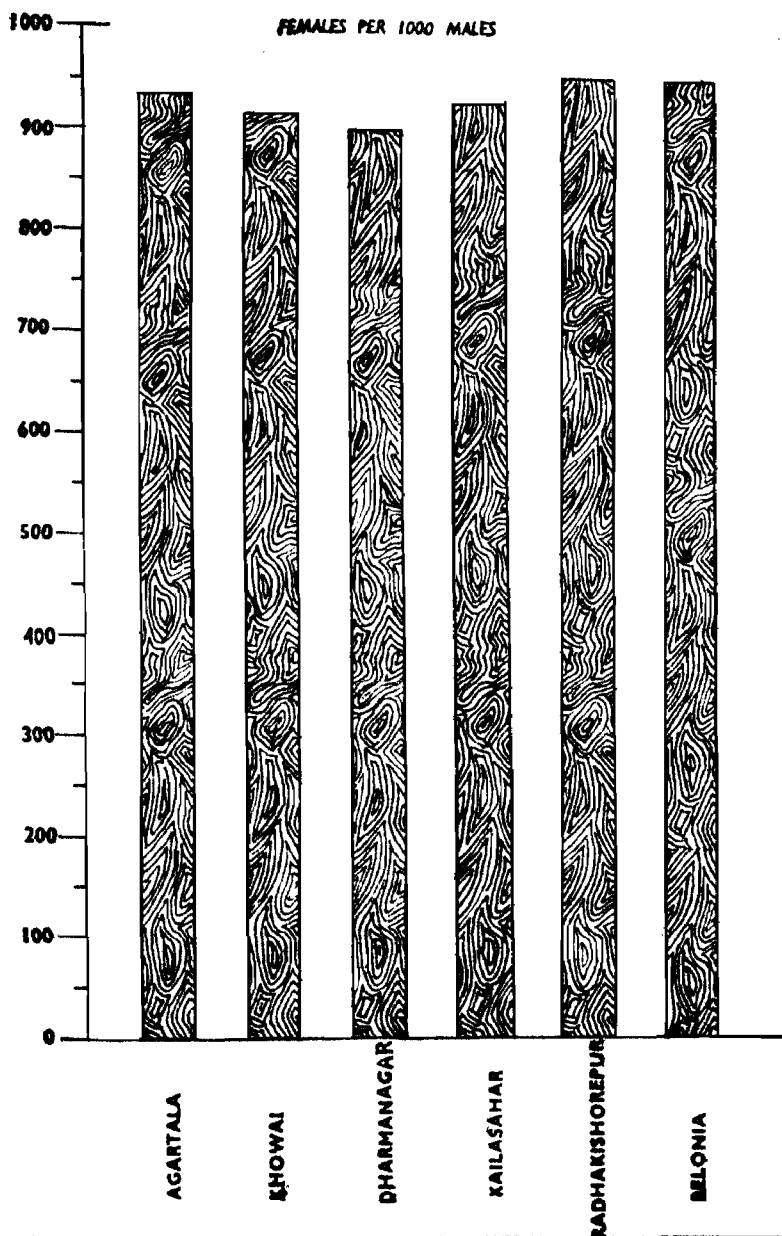
The position of sex ratio in different states of India indicates that Punjab has the lowest number of females per 1,000 males while Kerala has the highest number of females per 1,000 males. Compared to other States, Tripura does not show any serious imbalance of its sex ratio. In Orissa, the sex ratio maintains a near equality.

The exact reasons for the present state of affairs observed in Tripura cannot be explained adequately. The use of vital statistics based on the Sample Registration Scheme in Tripura does not come to any help as the scheme has been introduced only recently, i.e. from 1970. A comparative picture of the sex-ratio emerging from the different districts as well as from the Sub-divisions may now be seen from Table IV.2.

TABLE IV.2
Sex-Ratio in Tripura.

District/Sub-division	Number of females per 1,000 males			
	1961		1971	
	Rural	Urban	Rural	Urban
West Tripura . . .	944	879	947	937
Sadar . . .	951	874	947	940
Khowai . . .	936	909	942	914
Sonamura . . .	932	...	954	...
North Tripura . . .	919	888	936	915
Kamalpur . . .	926	...	935	...
Kailasahar . . .	914	855	933	902
Dharmanagar . . .	920	911	940	923
South Tripura . . .	939	900	945	948
Udaipur . . .	969	881	971	950
Amarpur . . .	915	...	918	...
Belonia . . .	932	918	945	946
Sabroom . . .	925	...	930	...

SEX RATIO IN TOWNS OF TRIPURA 1971



The most glaring feature pointing from the above table tells that urban areas have lesser number of female per 1,000 males in all the Sub-divisions except Belonia. This is, in fact, a general phenomenon. The working males in the urban areas do not bring their wives in many cases. This inflates the total male population of the urban area and brings down the sex-ratio in the urban area. On the other hand, outward migration of male population from the rural area, helps to maintain the sex ratio fairly higher than that of the urban. The trend of sex ratio through the years in Tripura may be studied from Table IV.3 :

TABLE IV.3

State	Year	1901	1911	1921	1931	1941	1951	1961	1971
Tripura . .		874	885	885	885	886	904	932	943
India . . .		972	964	955	950	945	946	941	930

The sex ratio for India indicates that the number of females per 1,000 males is falling consistently since 1901 while it is interesting to note that the sex ratio which started increasing from 1901 remained constant for three decades upto 1931 and then pushed upward without any break till 1971 in Tripura.

The position of sex ratio in the towns of Tripura is shown in Table IV.4.

TABLE IV.4

Town	Males	Females	No. of females per 1,000 males
Agartala . . .	30,766	28,859	938
Khowai . . .	4,874	4,460	914
Dharmanagar . .	8,766	8,092	902
Kailasahar . . .	5,575	5,027	923
Radhakishorepur .	7,142	6,782	950
Belonia . . .	5,845	5,529	946

The number of females per thousand males in some Metropolis of India in contrast to the above may be seen from the Table IV.5 :

TABLE IV.5

City	No. of females per 1,000 males
Bangalore	875
Bombay	717
Calcutta	696
Delhi	798
Ahmedabad	832
Hyderabad	927
Madras	902
Kanpur	702
Poona	860

AGE STRUCTURE AND COMPOSITION.

According to the United Nations, age is estimated or calculated at interval of time between the date of birth and the date of the Census, expressed in completed solar years. Every effort should be made to ascertain the precise age of each person and particularly of children under fifteen years of age.

Information on age, may be secured either by obtaining the year, month and day of birth or by asking directly for age at the last birth day. The first method usually yields more precise information but it is extremely difficult to use in enumerating illiterate persons and, in any case, it involves additional processing in converting the answers into completed years. The direct question on age at last birth day is more economical to process but may yield less precise results since it more easily permits approximate replies. It is, however, the appropriate question to use when a considerable proportion of the population cannot give a precise birth date.

If the direct age question is used, difficulties may arise in the reporting or in the recording of the information for children under one year of age, which may be given erroneously as "one year of age rather than 'O' year of age". These difficulties may be avoided by collecting information on the date of birth of all children reported as "One year of age", even though only the direct age question is used for the remainder of the population. Another possible approach is to obtain age in completed months for children under one year. This method, however, can give rise to another type of recording error, that is, the substitution by the enumerator of "years" for "months" so that, for example, a three-month old child is entered on the questionnaire as being three years of age.

Age and sex distributions constitute the basic data for the analysis of a given population. For this reason, probably more attention is devoted to the evaluation as-

pect of such distributions than to any other distribution of group of demographic statistics.

The concept of age changed from Census to Census. In 1872, age 'next birthday' was recorded. From 1881 to 1921 and also in 1951, age completed on the 'last birthday' was entered. In 1931 age 'nearest birthday' was recorded. In 1941 Census, the age was written 'in years and months'. In 1961 Census, 'age last birthday' was recorded. In 1971 Census the age of the person in total years completed last birthday was entered. Very often there is a tendency on the part of the individuals to return 'years running' than the 'years completed'. It was made sure that only the actual number of years completed was recorded.

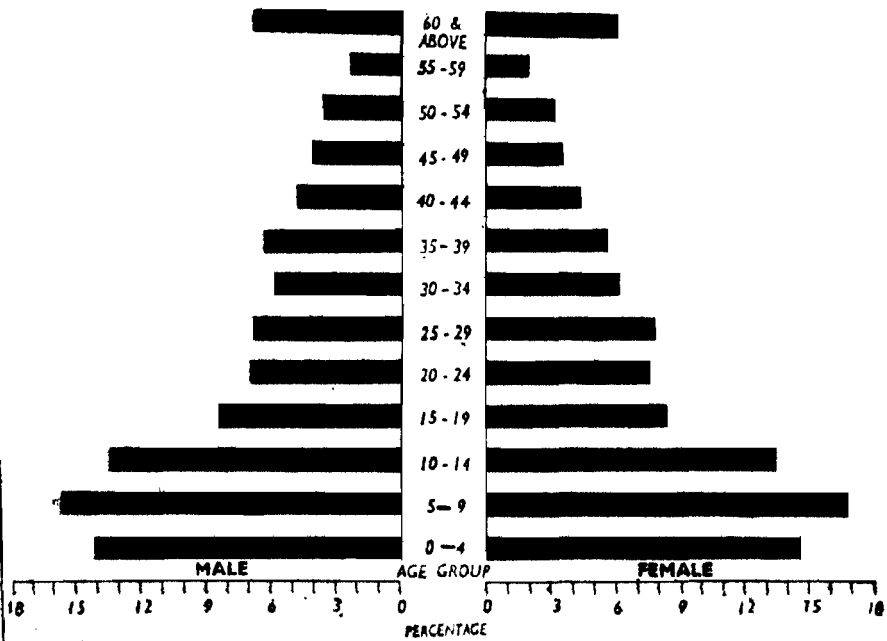
In respect of infants who might not have completed one year by the day of enumeration their age in completed years was invariably shown as '0' as they had not completed one year of age and in brackets the word 'Infant' was written.

Many persons particularly in the rural areas can not give their age correctly. They were assisted to state the correct age by stimulating their memory with reference to any historical events, natural calamity, etc., well known in the area. Sometimes the age can be ascertained with reference to the age of another person of a known age that may be in the same household or in the neighbouring household or that of a well known person of the village

such as Headman of the village. A person can more easily say whether he is older or younger to such a person and by how many years. This helped in recording the age more accurately.

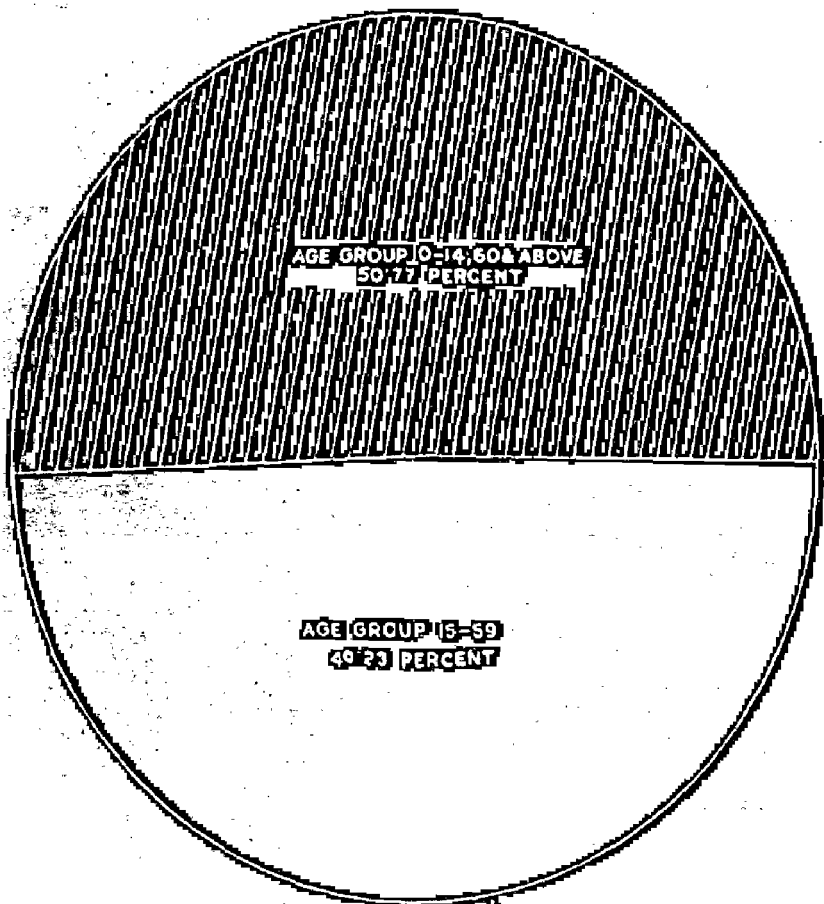
In every Census, the errors in the age data are invariably found which may seriously affect the value of the Census data for important uses. The major causes for errors in reporting the ages are (1) ignorance of age (2) misunderstanding of the question (3) deliberate mis-statements. Many times, it is found that the question on age is not understood because local customs in reckoning age differ from the Census definition of age. This may be a cause for systematic errors in returns. Errors in age reporting are also found to the digital preference i.e., the people have tendency to report ages in certain numbers, particularly numbers ending in zero and five. It is very common to observe an excessive number of men reporting their age at twenty-one years, the voting age in many countries, and women in certain age ranges understate their ages. The causes of such distortions of truth regarding age are complex and uncertain. Some arise from carelessness, preference for certain digits, superstitions regarding certain odd numbers such as seven and thirteen; others are wilful misrepresentations caused by motives of an economic, social, political or purely individual character. With all the short-comings of the question on age, Indian Census has been attempting to record age as correctly as possible and the question is bound to continue to be asked in future censuses also.

**AGE-PYRAMID
TRIPURA
1971**



The age structure of a population is obtained by grouping the males of the same age and females of the same age separately. In 1971 Census age structure is built on the following groupings : 0—14, 15—19, 20—24, 25—29, 30—39, 40—49, 50—59, 60+ and age not stated. This composition has been made in conformity with the analytical convenience of the demographers who can infer a lot about the history of the population of a particular area. As in the case of the whole of India, the highest percentage of the total population of Tripura which accounts for 44.19 per cent is found in the ages 0—14. This means that the age data of the population of Tripura when pictorially depicted in the 'age pyramid' will have a broad base indicating that the fertility level or the birth rate is quite high. In most of the developed countries, this proportion is nearly half of that size ranging between 20—30 per cent which indicates low fertility level or the birth rate so that it will have a much narrower base in the age pyramid. Thus if we cast a look at the age pyramid of the age data of the population of Tripura, it will show that it has a flat base which tapers off progressively upward as in the case of a pyramid. The narrower top of this age pyramid corroborates the fact that the state has a lesser proportion of older persons which accounts for only 6.58 per cent in the ages 60+. The age pyramid of a developed country or state on the other hand generally shows a relatively widened top, indicating a greater proportion of older persons. The following table gives the total population of Tripura by broad age-group.

DEPENDENCY RATIO
TRIPURA 1971



99
TABLE—IV.6

Age Group	Total Population		Percentage to total population	
	Males	Females	Males	Females
Total	801,126	755,215	100.00	100.00
0—4	113,570	110,777	14.18	14.67
5—9	126,372	126,901	15.77	16.80
10—14	108,601	101,584	13.55	13.45
15—19	61,995	63,543	8.49	8.41
20—24	56,400	57,050	7.04	7.55
25—29	54,856	58,794	6.85	7.79
30—34	47,270	46,829	5.90	6.20
35—39	51,046	42,154	6.37	5.58
40—44	39,082	33,233	4.88	4.40
45—49	32,940	26,855	4.11	3.56
50—54	28,919	24,615	3.61	3.26
55—59	18,883	15,604	2.36	2.07
60+	55,192	47,276	6.89	6.26

The overall picture emerging out of the statement given below clearly brings out the fact that as much as 50.77 per cent of the total population of Tripura are dependent on the population of working ages which is the third largest dependent population in India :

TABLE—IV. 7

Percentage of Dependent Population in different States of India

State	Percentage of dependent population
Andhra Pradesh	46.85
Assam	51.59
Bihar	48.46
Gujarat	48.31
Haryana	52.02
Himachal Pradesh	48.38
Jammu & Kashmir	48.45
Kerala	46.48
Madhya Pradesh	49.49
Maharashtra	47.06
Manipur	48.59
Meghalaya	48.20

TABLE IV. 7—contd.

State	Percentage of dependent population
Mysore	48.54
Nagaland	44.56
Orissa	48.37
Punjab	48.76
Rajasthan	49.68
Tamil Nadu	43.51
Tripura	50.77
Uttar Pradesh	48.60
West Bengal	48.20

From the table given below, the percentage distribution of population by broad age-group of the different states of India may be seen.

TABLE—

Percentage Distribution of

Age Group	Andhra Pradesh	Assam	Bihar	Gujarat	Haryana	Himachal Pradesh	Jammu & Kashmir	Kerala	Madhya Pradesh	Maha-rashtra
1	2	3	4	5	6	7	8	9	10	11
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
0—14	40.48	46.87	42.56	43.05	46.23	41.21	42.90	40.26	43.70	41.34
15—19	8.44	8.51	7.97	9.48	9.75	9.00	8.52	10.95	7.73	8.49
20—24	7.90	7.58	7.63	8.29	7.69	7.80	7.76	9.32	7.43	8.14
25—29	7.65	7.57	7.37	7.14	6.38	7.21	7.78	6.50	7.45	7.74
30—39	12.80	11.85	13.01	12.12	10.48	11.95	13.01	11.66	12.84	13.06
40—49	9.87	7.92	9.62	8.85	8.12	9.00	9.11	9.17	9.07	9.50
50—59	6.49	4.96	5.91	5.82	5.62	6.34	5.34	5.92	5.99	6.00
60+	6.37	4.72	5.90	5.26	5.79	7.17	5.55	6.22	5.79	5.72
ANS	0.01	0.02	0.01	0.01	N	N	N	N	N	0.01

Note : N = Negligible
ANS = Age Not Stated

It is significant to note that Tripura has comparatively 0—14. It is obvious that a considerable percentage of greater responsibility and burden on the part of the of old people in as much as the persons of the age-group population of the State.

IV. 8

Population By Broad Age-Group

Manipur	Meghalaya	Mysore	Nagaland	Orissa	Punjab	Rajasthan	Tamil Nadu	Tripura	Uttar Pradesh	West Bengal
12	13	14	15	16	17	18	19	20	21	22
100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
42.30	43.56	42.44	37.88	42.35	41.28	44.17	37.77	44.19	41.84	42.90
9.69	9.06	9.14	9.67	8.11	10.62	8.49	8.72	8.45	8.14	9.23
8.65	8.13	8.04	9.24	7.00	8.37	7.66	8.58	7.29	7.39	7.64
7.34	8.43	7.25	8.79	7.54	6.74	7.39	8.14	7.30	7.31	7.58
11.56	12.46	12.09	13.19	13.20	10.82	12.11	13.63	12.04	12.55	12.59
8.57	8.60	9.05	9.10	9.39	8.54	8.73	10.50	8.49	9.54	9.05
5.60	5.09	5.88	5.42	6.37	6.12	6.02	6.91	5.33	6.46	5.56
6.09	4.64	6.10	6.68	6.02	7.48	5.51	5.74	6.58	6.76	5.30
N	0.03	0.01	0.03	0.02	0.03	0.01	0.01	N	0.01	0.15

a big size of younger population in the age-group of school-going children is included in this group entailing Government. Tripura has the fourth largest percentage of sixty and over comprise 6.58 per cent of the total

V

HOW MANY OF US CAN READ AND WRITE ?

“Knowledge is power ”

One of the modern vehicles through which this knowledge can be acquired and stored, is the intimate relationship with the literature on a wide variety of subjects developed in course of the advancement of human history. The factual records of man's achievements and arrival at this vast kingdom of knowledge command a very healthful reading for the further enrichment of knowledge, the ultimate essence of which is to apply it for the betterment and prosperity of the mankind. New avenues of thinking leading to fruitful discoveries and inventions which mark the very seasoned and progressively refined talent and intellectual faculty of man can hardly be contacted if a man does not establish his minimum relationship with some script of a language that can reward him with a gift of reasoning. Now-a-days it is thus considered with serious proportions that provisions for education and literacy should be regarded not as expenditure but as investment, directly or indirectly linked up with productivity, the results of which would be visible in the material and moral progress and professional standard of the nation. It is rather an investment in social welfare, in greater efficiency, in agriculture and industry an investment in human talent and democracy.

Myrdal, a noted economist examined the question of literacy more explicitly in his celebrated work 'Asian Drama' and made the following observation :

“The South-Eastern countries must strive for a much speedier dissemination of the attitudes, knowledge and skill favourable to the development. Since their 'initial

conditions' are less favourable, they cannot rely on the slow process of exposing successive generations of school children to new ideas and attitudes, but must make a determined effort to educate adults."

It is fact that when England was in the prime ages of industrialisation her working class was to a large extent illiterate. The echoes of historical experience of the Scandinavian countries, Germany and the United States were, however, different from that in England while the remarkably high rate of literacy in the former group of countries in the beginning of the nineteenth Century is assumed to have contributed largely to their rapid industrialisation and agricultural modernisation. England's delay in introducing universal schooling in the nineteenth century partly explain why her rate of development subsequently slackened relative to the aforesaid countries and France. After having studied the correlation between the GNP (Gross National Product) per head and the percentage of adults who were literate in 90 countries around 1955, Bowman and Anderson remarked : "literacy of something like 90 to 95 per cent is necessary to raise incomes over \$500 barring exceptional circumstances. A complex industrial society depends on many kinds of mass communication media, and without near universal literacy these channels can function imperfectly". The above contention is equally applicable to developing countries like India where the pivotal role of family planning programme in the process of her development cannot be carried to the doors of the illiterate masses of men and women living in the subsistence sector of our economy.

To what extent literacy is marching ahead with the changes in time is an important point to be observed in connection with any growth-oriented study and hence the task of building up reliable treasury of data on literacy is a practical necessity. The Indian Census Organisation has undergone a very long journey in this line and made the

history of collecting information on literacy as old as the history of Indian Census itself. The definition of literacy had been both ability to read and write in any language. In all Censuses, besides data on literacy, additional information was also collected. In 1872 the information about 'youths upto age 20 attending school, college or under private tuition' was recorded. In 1881 Census the information was collected whether the individuals were under instruction or not, if not, whether they were able to read and write. In 1891 Census, besides the information regarding the language in which the person was literate, the foreign language known (if any) was also recorded. From 1901 to 1941 Censuses there was an additional question whether the literate knew English or not. Information on the standard of education was collected for the first time in 1941 Census and after that it was asked in every subsequent Censuses. In 1971 the information on literacy and Educational level was collected from each individual. The questions relating to "If studying in any institution now" and the bifurcation of "Educational Level" into general and technical which were originally proposed did not give satisfactory results in the Pretest and hence were dropped in the final form. The particulars on literacy were collected whether a person was literate or illiterate.

Definition.—"A person who can both read and write with understanding in any language is taken as 'Literate'. A person who can merely read but cannot write is not a literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. If a person claimed to be literate in some other language the respondent's word was taken as correct. "An 'illiterate' is a person who can neither read nor write or can merely read but cannot write in any language". All children upto 4 years of age were treated as illiterate even if the child was going to school and had picked up reading and writing a

few odd words. Ability merely to sign one's name was not adequate to qualify a person as being able to write with understanding.

Educational Level : The highest educational level attained by a person was ascertained and recorded against this item in the Individual Slip. For a person who was still studying in a particular class, the highest educational level attained by him/her was the one that he/she had actually passed not the one in which he/she was studying. In doubtful cases such as whether a person had passed primary, middle, higher secondary or other definite levels, the actual standard passed such as say, IIIrd Standard, VIIIth standard, 1st year B. Com., etc. was recorded. When a person had both general and technical qualifications, the technical educational level was given preference.

Whether the general educational level was higher than the technical educational level or where it was not possible to decide which of the two levels was relatively higher, the highest level of education as returned by the person concerned was recorded. In recording the highest educational level of a graduate or a postgraduate subject of specialisation was also recorded. Abbreviations which were not in common use were not recorded but in such cases, the degree or diploma was spelt out fully. Like previous census detailed information in respect of graduates or post-graduates or those with a Technical Diploma or Degree was collected. For this purpose especially designed card known as 'Degree Holder and Technical Personnel Card' was given to each graduate or post-graduate and also those with a technical diploma at the time of enumeration. The persons concerned were requested to fill the details and hand it over to the enumerator. From the All-India table of general literacy, certain interesting facts can be brought out. The rate of general literacy in India works out to 29.46. In case of Tripura, it is 30.98. Among all the States and Union Territories of India, Chandigarh

registered highest rate of literacy which is 61.56. Among the States, Kerala ranked highest which is 60.42. The rank of Tripura among the States is ninth. The decennial growth rate of general literacy in Tripura during the last decade has registered an increase of 109.52 per cent.

In 1961, rural population of Tripura was 1,039,908 out of which altogether 861,517 persons were found to be illiterate. That is, the percentage of rural literacy was only 18.08. During the 1971 Census, rural population of the State is returned to be 1,383,982 out of which altogether 1,015,833 are found to be illiterate i.e., the rate of literacy worked out to 27.13. Thus we are in a position to say that during the last decade (1961-71) the rate of rural literacy has improved a lot. The rate of literacy among the rural male population has increased from 26.38 to 36.43 and the rural female literacy rate has increased from 7.16 to 17.27. The statement given below shows the absolute number of rural population of Tripura classified as illiterates and according to the educational level :

TABLE V.1

Illiterate/Educational level	Persons	Males	Females
Illiterate	1,015,833	455,966	559,867
Literate (without educational level).	2,306	1,809	497
Primary	253,010	165,029	87,981
Middle	102,076	76,646	25,430
Matriculation or Higher Secondary.	15,554	13,131	2,423
Non-technical Diploma or certificate not equal to Degree.	1,751	1,544	207
Technical Diploma or Certificate not equal to Degree.	249	237	12
Graduate and above	3,203	2,865	338

According to 1971 Census the rates of literacy of the newly created districts of Tripura are as follows :

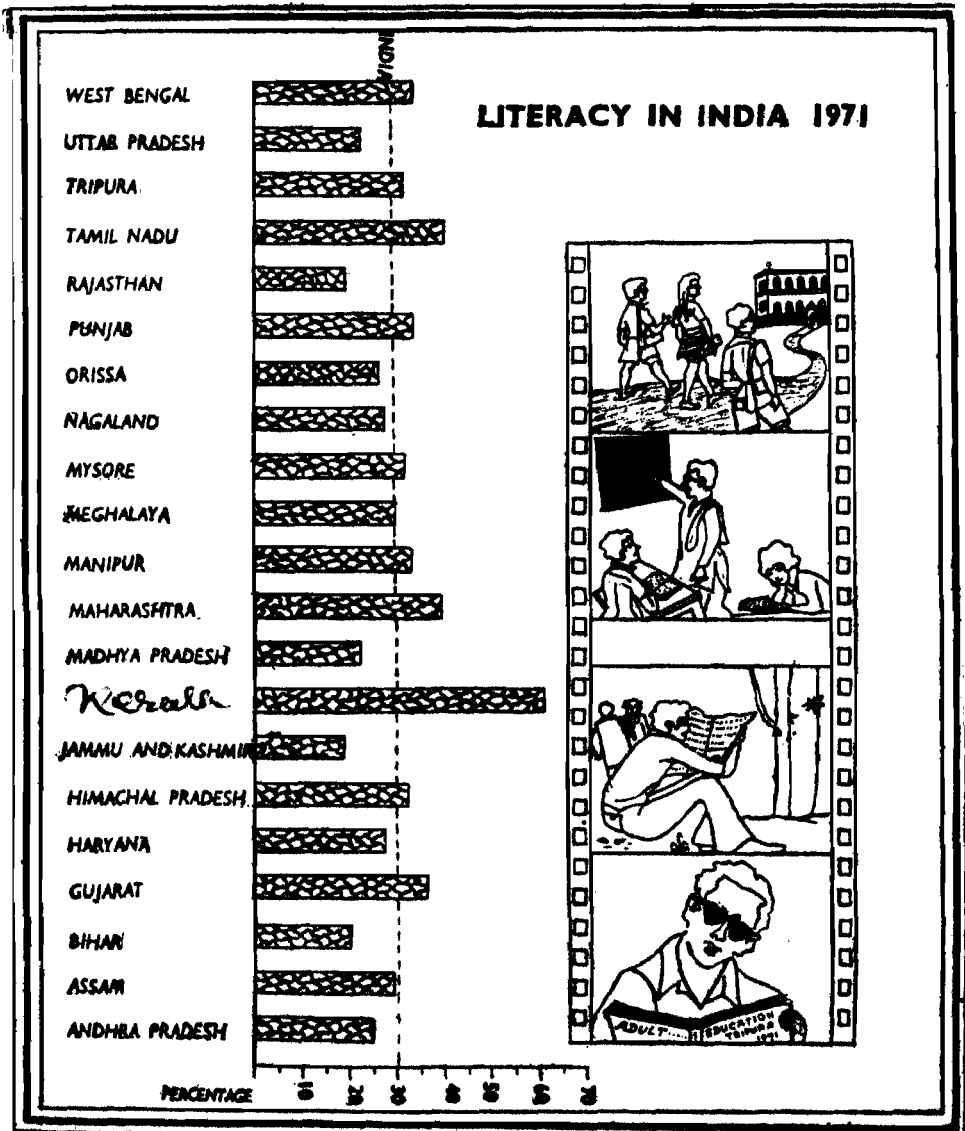
TABLE V.2

District		Persons	Males	Females
West Tripura	Total	32.61	41.49	23.23
	Rural	26.99	35.95	17.52
	Urban	65.56	73.72	56.84
North Tripura	Total	32.17	41.32	22.28
	Rural	29.87	39.21	19.89
	Urban	63.85	70.01	57.11
South Tripura .	Total	26.69	36.62	16.17
	Rural	24.60	34.41	14.22
	Urban	57.52	69.38	45.01

It is evident from the above statement that West Tripura is much ahead of other two districts as far as overall literacy is concerned. Its position is quite distinctive in the urban areas. Highest rates of rural literacy both in case of male and female population have been registered in North Tripura. The urban rates of literacy in North Tripura are also remarkably high. South Tripura district where depressive rates of literacy are obtained, occupies quite and unsatisfactory position.

Illiteracy is a great curse in the world civilisation to-day. People regard an illiterate man as uncultured. An illiterate man develops a complex from this and feels disgusted with the things around him. Many illiterate persons with genuine talent and pursuits suffer from the problem of shocking maladjustment with the educated groups of the society.

The rate of literacy in India has been very low. It is low even now as compared to many other advanced



countries of the world. To achieve a reasonable standard of literacy it has been laid down in the Directive Principles of the Constitution of India that the State shall endeavour to provide, within a period of ten years from the commencement of the Constitution, free and compulsory education for all children until they complete the age of 14 years. But this could not yet be achieved.

The following table shows the general rate of literacy in different States of India according to 1971 Census :

TABLE V.3
General Literacy Rate @

State		Persons	Males	Females
1. Andhra Pradesh	Total	24.57	33.18	15.75
	Rural	19.19	27.31	10.92
	Urban	47.08	57.30	36.31
2. Assam*	Total	28.72	37.19	19.27
	Rural	25.80	34.28	16.51
	Urban	58.69	64.54	50.89
3. Bihar	Total	19.94	30.64	8.72
	Rural	17.17	27.64	6.39
	Urban	44.92	55.43	31.89
4. Gujarat	Total	35.79	46.11	24.75
	Rural	28.33	38.92	17.19
	Urban	54.90	63.96	44.77
5. Haryana	Total	26.89	37.29	14.89
	Rural	21.72	32.57	9.24
	Urban	51.00	59.12	41.48
6. Himachal Pradesh	Total	31.96	43.19	20.23
	Rural	29.81	41.19	18.15
	Urban	60.54	66.76	52.24

TABLE V.3.

General Literacy Rate—contd.

State		Persons	Males	Females
7. Jammu & Kashmir	Total	18.58	26.75	9.28
	Rural	14.11	22.17	4.98
	Urban	38.17	46.60	28.38
8. Kerala	Total	60.42	66.62	54.31
	Rural	59.28	65.57	53.10
	Urban	66.31	71.99	60.62
9. Madhya Pradesh	Total	22.14	32.70	10.92
	Rural	16.81	27.05	6.10
	Urban	49.55	60.46	36.98
10. Maharashtra	Total	39.18	51.04	26.43
	Rural	30.63	43.22	17.84
	Urban	58.07	66.88	47.33
11. Manipur	Total	32.91	46.04	19.53
	Rural	29.83	43.04	16.35
	Urban	53.24	65.80	40.43
12. Meghalaya	Total	29.49	34.12	24.56
	Rural	23.40	27.68	18.93
	Urban	65.22	69.93	59.69
13. Mysore	Total	31.52	41.62	20.97
	Rural	25.13	35.40	14.54
	Urban	51.43	60.40	41.61
14. Nagaland	Total	27.40	35.02	18.65
	Rural	23.71	30.51	16.39
	Urban	60.79	66.13	49.47
15. Orissa	Total	26.18	38.29	13.92
	Rural	24.09	36.14	12.06
	Urban	49.00	59.94	36.05

TABLE V.3.

General Literacy Rate—concl'd.

State		Persons	Males	Females
6. Punjab	Total	33·67	40·38	25·90
	Rural	27·81	34·69	19·88
	Urban	52·49	58·55	45·41
17. Rajasthan	Total	19·07	28·74	8·56
	Rural	13·85	22·87	4·03
	Urban	43·47	55·53	29·69
18. Tamilnadu	Total	39·46	51·78	26·86
	Rural	32·13	45·14	18·98
	Urban	56·36	66·76	45·42
19. Tripura	Total	30·98	40·20	21·19
	Rural	27·13	36·43	17·27
	Urban	64·01	72·42	55·03
20. Uttar Pradesh	Total	21·77	31·50	10·70
	Rural	18·13	28·02	6·99
	Urban	44·10	52·08	34·38
21. West Bengal	Total	33·20	42·81	22·42
	Rural	25·72	35·80	15·02
	Urban	55·93	62·01	47·84

@Rates have been calculated on the total population inclusive of the population in age group 0-4.

*Assam includes Mizo district, now constituted as the Union Territory of Mizoram.

In the following statement the position of literate in the districts as well as of the sub-divisions of Tripura has according to 1971 Census been described in detail.

TABLE V.4

State/District/Sub-division	Literate and P	Educated M	Persons F	Percentage of literate and educated persons to total population	Growth rate of literate and educated persons 1961-71
1	2	3	4	5	6
TRIPURA	482,082	322,017	160,065	30.98	108.52
<i>West Tripura District</i>	245,118	160,255	84,863	32.61	92.53
Sadar Sub-division	167,883	106,751	61,232	35.51	83.57
Khowai Sub-division	52,071	35,777	16,294	29.25	105.89
Sonamura Sub-division	25,164	17,827	7,337	24.95	138.07
<i>North Tripura District</i>	130,295	86,495	43,800	32.17	110.65
Kamalgur Sub-division	28,906	19,335	9,571	32.69	112.76
Kailasahar Sub-division	40,264	27,016	13,248	28.52	104.40
Dharmanagar Sub-division	61,125	40,144	20,981	34.85	113.96
<i>South Tripura District</i>	106,669	75,267	31,402	26.69	153.85
Udaipur Sub-division	38,885	25,920	12,965	31.31	174.42
Amarpur Sub-division	13,289	10,408	2,881	16.94	163.36
Belonia Sub-division	38,903	27,484	11,419	28.16	142.48
Sabroom Sub-division	15,592	11,455	4,137	26.46	130.65

The practice of taking the level of literacy and education as the index of social development of a community is quite common in India and elsewhere. But the fact that social progress does not necessarily lead to economic progress has become a reality in Tripura. With heavy investment in education and still having only 30·98 per cent literate and educated population, Tripura is now confronted with mounting unemployment problem of the educated youth. The progress of general literacy in Tripura makes the situation really paradoxical still when it is never controversial to increase the rate of literacy to the highest possible extent. Perhaps, the impact of literacy has a far more bearing on the history of political development of the country. To endow us with a stronger base of democracy literacy plan and campaign have to come to a success as we understand it from the observation made by Richter in the following lines : “The waves of the ocean, before reaching the child, break against four walls, which encompass the water of his education or crystallisation—father, mother, brothers and sisters, and a few extra people, are his farming—world and mould. But, all this deducted, we must remember in education that its power, like that of the spirit of the age, which must not be measured by individuals but by the concentrated mass or majority,—must be judged, not by the present, but by the future”.

In Tripura we have now many schools and colleges, a statistical account of which is shown below for ready reference.

TABLE V.5
Total Number of Institutions for General Education in Tripura as on 31-3-70.

NUMBER OF INSTITUTIONS FOR											
Sl. No.	State/District/ Sub-Division	Primary (Non- Basic)	Junior Basic	Senior Basic	Junior High	High .	Higher Seco- nary	Schools for Prof. & Tech. Education	Colleges for General Education	Colleges for Prof. & Tech. Education	
	2	3	4	5	6	7	8	9	10	11	
1.	TRIPURA	.	246	1,098	198	17	14	70	6	6	9
2.	West Tripura Dist.	.	99	459	82	10	8	38	4	4	7
3.	Sadar	.	58	281	48	8	5	29	4	4	7
4.	Sonamura	.	15	57	16	2	3	2	—	—	—
5.	Khowai	.	26	121	18	—	—	7	—	—	—
6.	North Tripura Dist.	.	74	323	55	6	2	17	1	1	1
7.	Dharmanagar	.	34	140	19	4	2	6	—	—	1
8.	Kailasahar	.	16	110	23	—	—	7	1	1	—
9.	Kamalpur	.	24	73	13	2	—	4	—	—	—
10.	South Tripura Dist.	.	73	316	61	1	4	15	1	1	1
11.	Udaipur	.	20	66	21	—	—	5	—	—	1
12.	Belonia	.	18	127	22	1	1	7	1	1	—
13.	Amarpur	.	17	60	8	—	2	1	—	—	—
14.	Sabroom	.	18	63	10	—	1	2	—	—	—

(Source—List of Institutions for General Education in Tripura-Statistics Section of Education Directorate, 1971).

In realising the significance of a census of literacy vis-a-vis the roll strength currently in the Educational Institutions, the following observations of Mr. D. Natarajan will be most helpful : "Where the task of public instruction is undertaken by the State to the extent that it is in India, the function of a census of literacy is to supplement the current record of progress in regard to this important matter. This can be done either by taking stock of the results on the given date, so they may be shown cumulatively, instead of merely by annual instalments, or by bringing to book the out-turn of institutions which are territorially or departmentally beyond the scope of the annual reviews". Happily enough, census in Tripura has fulfilled this object to a great extent.

The gradual increase in the number of schools and their roll strength during the past decade in Tripura clearly shows that the schoolmasters are abroad. But much still remains to be done in this direction. Even free education is not enough to blot out the slur of illiteracy which has embraced the vast majority of our poverty-stricken rural population. The ward under the custody of our villageman is generally expected to earn a slice of his daily bread or to supplement the income of his family quite at an early age. Consequently, going to school becomes difficult on his part. He is then practically not allowed to participate in any educational programme. What is most needed in this context may be perceived from a success story of literacy experiment carried out in Brazil. The experiment was started a few years ago when Brasilia Teimosa was a

shanty town where the under privileged of Recife lived in conditions of extreme poverty. Catholic priests started an emergency scheme to feed the neediest cases and, as the incidence of illiteracy was very high, the area was chosen for a pilot project using the distribution of food as a means of teaching people to read and write. Literacy classes were organised three times a week and individuals who attended all classes received fortnightly food rations sufficient for a family of four people. In a family of more than four two members were asked to attend the classes. So successful has the project proved that Brasilia Teimosa recently opened its own consumer Co-operative which like the literacy classes, is now organised largely by the local inhabitants. There is ample scope for introducing similar programme in Tripura. The viability of undertaking such projects may be examined by the Government.

VI

OUR MOTHER TONGUE

“Languages are the pedigree of Nations”

India is a land of many languages. It is peopled by persons speaking languages of diverse origin whereas “A ‘language’ is defined as a system of communication by sound i.e., through the organs of speech and hearing among human beings of a certain group or community, using vocal symbols possessing arbitrary conventional meaning, whereas a ‘dialect’ is a specific form of a given language, spoken in a certain locality or geographical area, showing sufficient differences from the standard or, literary form of that language, as to pronunciation”.

It is familiar to scholars of the subject that the Austric, the Dravidian, the Indo-European and the Tibeto-Chinese language families are represented in India. The oldest people who came to India from Africa through the coast-line of Arabia and Iran are supposed to be Negroid or Negrito race. They are now traced in Andaman Islands. Next to them, the Proto-Austroloids arrived. The languages of Munda and Kol people in Central India and the Khasis in Assam belong to the Austric family.

The Dravidians reached this sub-continent during the period of 3500 B.C. The literary achievements of the four languages of Dravidian family-Tamil, Telugu, Malayalam and Kannada are well known.

The Aryans who came in about 1500 B.C. spread the message of Indo-European languages throughout the North and Central India embracing the Gangetic Valley. These

Indo-European languages are divided into the following three groups :

1. Old Indo-Aryan, that represents the language of the Rig Veda, had been compiled in about 10th Century B.C. Sanskrit which is a younger form of the old Indo-Aryan speech is established by about 300 B.C. and is regarded as the good vehicle of religion and culture of the Hindus. Pali, which assumed a degenerated form of Sanskrit acted as the vehicle of Buddhist scriptures.
2. Middle Indo-Aryan, represented by Prakrits and Apabhraṃsas was current during the period between 600 B.C. and 1000 A.D.
3. Modern Indo-Aryan languages spread and developed after 1000 A.D. cover as much as eleven of the principal languages of modern India.

Tibeto-Chinese speakers kept their foot on Indian soil during the middle of the first millenium B.C. through Tibet and Himalayas. The Sino-Tibetan languages like Burmese, Tibetan and Siamese turned into languages of literature and culture through Buddhism and Brahmanism at a comparatively later period.

Our foregoing discussion on the subject can now be summarised in the words of Dr. S. K. Chatterjee :

“Four great linguistic families are thus represented in India, the Austric, the Dravidian, the Indo European (Aryan) and the Sino-Tibetan. There are fundamental differences in structure and vocabulary among these, but contact among them for 3000 years and more, particularly through masses of Austric, Dravidian and Sino-Tibetan speakers adopting Aryan has led to the imposition upon each other, or to common evolution in spite of original differences of a number of common characteristics, which may

be specially called Indian and which are found in languages belonging to three families, Austric, Dravidian and Aryans.....
overlaying their generic diversity. There is thus in Indian languages at the present day an Indian character which forms one of the bases of that "certain underlying uniformity of life from the Himalayas to Cape Comorin", "that general Indian personality" which has been admitted even by Sir Herbert Risley, otherwise so sceptical about India's claim to be considered as one people".

The tabulation and classification of, mother tongue of this sub-continent has been the prides of the Indian Census ever since 1881. There is a language classification and Grammar project working under the supervision of Registrar General, India. Attempts made to scientifically classify the languages returned by individuals as mother tongue are of complex nature and technical expertise of high order is invested to properly classify certain languages. It is in the year 1961 that the Indian Census Organisation created a separate language unit with the particular purpose of undertaking a scientific scrutiny of the languages returns of 1961 Census and then to present an organised language picture of the country after systematic studies and necessary investigations. This was also entrusted with the task of re-editing the Linguistic Survey of India of Sir G.A. Grierson in the light of the up-to-date studies and surveys. A task subsidiary to it was to make a skeleton grammar, word book and discontinuous and continuous texts for each of the language of the constitution and some of the numerically major languages outside it.

A more extended and long term survey for linguistic classification was envisaged on the basis of some outstanding problems presented by the scrutiny of the 1961 Census data, which is expected to continue to work in inter-censal

period and would bring in a richer and valuable harvest for 1971 and 1981 Censuses.

During the first Indian Census in 1871-72, no question on mother tongue was prescribed. The necessity of collecting information on this subject was soon realised. The political, economic and cultural importance of mother-tongue data enhanced the interest of the planners and organisers of Census in making arrangement for the inclusion of this item of information in the individual slip. And from 1881 census onward, it has become a regular feature though the concept of mother tongue had undergone changes of varying nature such as the term or heading apart from certain other indication as to the meaning of mother tongue. Accordingly various nomenclatures were incorporated and replaced one by another in the census schedules of the operations from census to census. In the Censuses of 1881, 1931, 1941 and 1951, the question was 'Mother tongue' while it was defined as the language first spoken by the individual from the cradle.

In 1891 Census, the question was put under the heading 'Parent tongue' which was defined to mean the language spoken by the parent of the individual concerned. In 1901 Census, 'Parent tongue' was replaced by 'Language ordinarily used'. In the next census in 1911 it was the 'Language ordinarily spoken in household'.

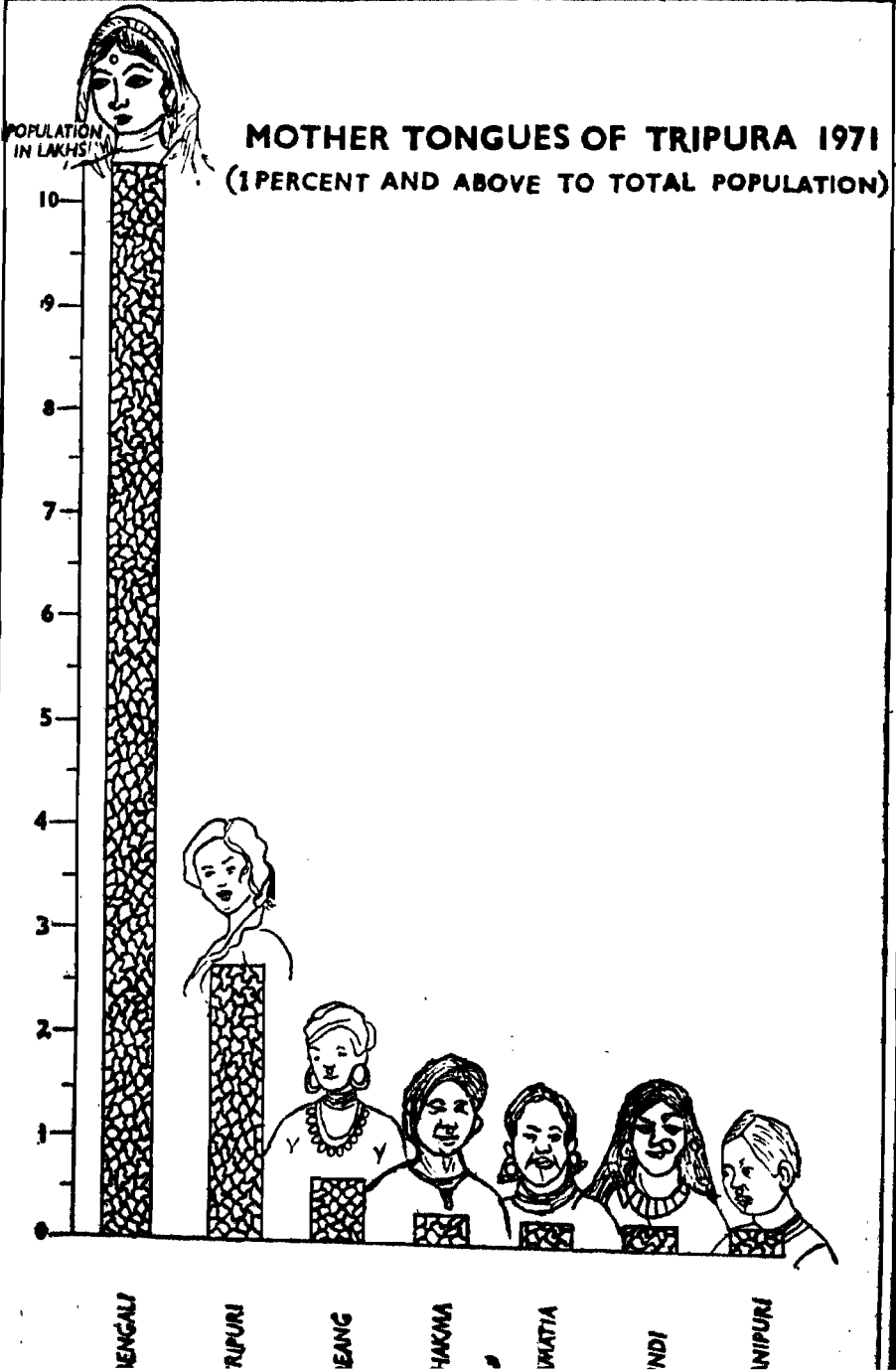
In 1921 the question was again the 'Language ordinarily used'. Thereafter, a turn took place in naming the question on mother tongue. And it was simply 'Mother tongue' that is going repeatedly from Census to Census from 1931 to 1971. The style and manner of collecting mother-tongue data during 1971 census spells out the following facts: "The information relating to mother tongue and other languages is recorded in respect of each person. Mother tongue is the language spoken in childhood by the person's mother to the person. If the mother died in infancy, the language mainly spoken in the person's home

in childhood will be the mother tongue. In the case of infants and deaf-mutes, the language usually spoken by the mother is recorded”.

In 1931 and 1941 Censuses the information about ‘other languages in common use’ was also collected. Similarly in 1951 and 1961 Censuses besides mother tongue an additional question on ‘Bilingualism’ was also prescribed in the individual slip. In 1971 Census, the information on ‘other languages’ was again collected from each individual. After ascertaining the mother tongue it is recorded whether the person know any other language(s), Indian or Foreign.

The number of languages recorded is not to exceed more than two. These languages are other than his mother-tongue and they are recorded in the order in which he speaks and understands best and can use with understanding in communicating with others. He need not necessarily be able to read and write these languages. It is enough if he has a working knowledge of these subsidiary languages to enable him to converse in that language with understanding.

The Language Division of the office of the Registrar General, India has prepared lists of mother tongues (1961) of States and Union Territories for assisting the sorting operations of 1971 Census language data. Rationalised spellings of the mother tongues reported in 1961 have been prepared which has come to great help in the proper grouping of languages recorded in 1971 Census.



Tripura registered altogether 112 languages after scientific classification of 1961 Census mother tongue data. Throughout the State of Tripura, 96 languages are recorded in all at the 1971 Census. Only seven languages namely, Bengali, Tripuri, Reang, Chakma, Jamatia, Hindi and Manipuri have speakers constituting one or more than one per cent of the total population each. 'Manipuri' is, however, not a language as such. This is a tribe or community, members of which speak two different dialects viz., Meithei & Bishnupuriya. Enumerators were specially instructed to ascertain the respective dialects and to record them separately. But some of the respondents could not answer the question properly and some enumerators did not record them rightly. Consequently, all the three dialects viz., Manipuri, Bishnupuriya and Meithei were classified according to figures noted in the individual slips. Of the total population of the State, Bengali speaking population figured top in the list.

The languages included and specialised in the schedule to the constitution of India have a special bearing on the demographic, cultural, political and economic life and characteristics of the population of the whole of India. The total number of languages scheduled under the Constitution is fifteen out of which Sindhi has been specialised only recently. However, Article 29 A of the Constitution also confers upon the cultural minorities the right to preserve and cultivate their languages, cultures, etc. The following statement shows the number of speakers of the

scheduled languages (with affiliated languages grouped together) in Tripura according to 1971 Census.

TABLE VI. 1

Language	No. of speakers	Percentage to total population
Assamese	176	0.01
Bengali	1,070,536	68.79
Gujarati	21	N
Hindi	22,476	1.44
Kannada	18	N
Kashmiri	7	N
Malayalam	314	0.02
Marathi	196	0.01
Oriya	13,911	0.89
Punjabi	405	0.03
Sanskrit	<i>Nil</i>	<i>Nil</i>
Sindhi	17	N
Tamil	82	0.01
Telugu	1,958	0.13
Urdu	67	N

N—Negligible.

It is evident from the above statement that 71.33 per cent of the total population of Tripura speaks the

scheduled languages as their mother tongue and their absolute number is 1,110,185. In 1961, the number and percentage of the total population of Tripura speaking the scheduled languages (in that case fourteen only) as mother tongue were 754,561 and 66.07 respectively. It is also significant to note that one of the scheduled languages i.e. Sanskrit is not spoken as a mother tongue by any person living in Tripura.

Bengali is spoken as mother tongue by 68.79 per cent of the total population of Tripura. Besides a considerable percentage of the Non-Bengali speaking population of the state returned Bengali as their first subsidiary language. In 1961, percentage of such people throughout the state was as much as 13.12 per cent of the total population. Separate discussion on this aspect of 'Bilingualism' is proposed to be made at length in another Report Part I-B which will be published later.

By virtue of the qualitative and quantitative position, Bengali is recognised as the State language while other languages whether scheduled or non-scheduled enjoy the freedom of their cultivation.

Let us now cast a cursory glance over the list of all the mother tongues found in the state. The mother tongues in the list are presented in alphabetical order after rationalisation and standardisation of spellings of the respective languages. It will be found that altogether 96 languages are presented in the list. Six of the mother tongues belong to foreign languages. It is remarkable to note that all other remaining mother tongues are classified properly and do not give any scope for confusion from any side. This has been possible due to various on the spot studies

made by the language division to the areas returning confusing or spurious type of mother tongues.

TABLE VI.2

List of mother tongues of Tripura—1971 Census

Serial No.	Mother tongue	No. of Speakers
1.	Abor	5
2.	<i>Afghani/Kabuli/Pashto</i>	4
3.	Angami	4
4.	Ao	8
5.	<i>Arabic/Arbi</i>	1
6.	Assamese	176
7.	Awadhi	1
8.	Baghelkhandi	53
9.	Banshi	48
10.	Bengali	1,041,916
11.	Benjua	155
12.	Bhili/Bhilodi	117
13.	Bhim	118
14.	Bhimchaura	96
15.	Bhojpuri	50
16.	Bhotia	1

TABLE VI.2—*contd.**List of mother tongues of Tripura—1971 Census—contd.*

Serial No.	Mother tongue	No. of speakers.
17.	Bhumij	61
18.	Bihari	213
19.	Bilaspuri	4
20.	Bishnupuriya	9,884
21.	Bongcher	30
22.	<i>Burmese</i>	1,023
23.	Chakma	28,619
24.	Darlong	2,422
25.	Deswali	30
26.	Devanagari	170
27.	Dogri	100
28.	<i>English</i>	42
29.	<i>French</i>	21
30.	Gangte	2
31.	Garhwali	91
32.	Garo	5,549
33.	Gor	85
34.	Gorkhali/Nepali	2,107
35.	Gujarati	21
2 Census/74		9

TABLE VI.2—*contd.**List of mother tongues of Tripura—1971 Census.—contd.*

Serial No.	Mother tongue	No. of Speakers.
36.	Gurmukhi	5
37.	Halam	6,166
38.	Haryanvi	11
39.	Hindi.	22,203
40.	Hindustani	22
41.	Jaintia	5
42.	Jamatia	22,446
43.	Jati/Jatu	4
44.	Kachari	1
45.	Kaipang	2,241
46.	Kalai	2,222
47.	Kannada	18
48.	Karbong	66
49.	Kashmiri	7
50.	Kharia	186
51.	Khasi	388
52.	Khond/Kondh	48
53.	Koch	100
54.	Kok Barak	1,321

TABLE VI.2—*contd.**List of mother tongues of Tripura—1971 Census.—contd.*

Serial No.	Mother tongue	No. of Speakers.
55.	Konda	61
56.	Konkani	10
57.	Kuki	4,857
58.	Kumauni	46
59.	Kurukh/Oraon	1,905
60.	Larka	79
61.	Lushai/Mizo	4,388
62.	Madrasī	190
63.	Magadhi/Magahi	3
64.	Mahili	7
65.	Maithili	4
66.	Malayalam	314
67.	Manipuri	17,144
68.	Marathi	196
69.	Marsum	3,430
70.	Marwari	40
71.	Meithei	4,463
72.	Mogh	12,333
73.	Munda	2,719

TABLE VI.2—*contd.**List of mother tongues of Tr pura—1971 Census—contd.*

Serial No.	Mother tongue	No. of Speakers
74.	Mundari	189
75.	Murasing	91
76.	Naga	16
77.	Noatia	4,127
78.	Oriya	13,911
79.	Paite	1
80.	Persian	272
81.	Punjabi	300
82.	Rajasthani	69
83.	Rangkhoh.	1,098
84.	Reang	60,362
85.	Rengma	2
86.	Rupini	2,657
87.	Sadan/Sadri	7
88.	Santali	2,619
89.	Savara	358
90.	Sindhi	17
91.	Tamil	82
92.	Telugu	1,958

TABLE VI.2—*could.**List of mother tongues of Tripura—1971 Census—concl'd.*

Serial No.	Mother tongue	No. of Speakers
93.	Tripuri	264,702
94.	Turi	32
95.	Uchai	511
96.	Urdu	67

TABLE VI.3

Rural-Urban Differentials in Linguistic Composition

It may be interesting to survey ten numerically strong languages of the State presented in the Table below :

Mother tongue	No. of speakers Rural	Percentage to total rural population	No. of Speakers Urban	Percentage to total urban population
All Mother tongues	1,393,982	100.00	162,360	100.00
Bengali	889,886	63.84	152,030	93.64
Tripuri	261,669	18.77	3,033	1.87
Reang	60,335	4.33	27	0.02
Chakma	28,533	2.05	86	0.05
Jamatia	22,426	1.61	20	0.01
Hindi	19,301	1.38	2,902	1.79
Manipuri	14,486	1.04	2,658	1.64
Oriya	13,771	0.99	140	0.09
Mogh	12,323	0.88	10	N
Bishnupuriya	9,884	0.71		
Other Mother tongues	61,368	4.40	1,454	0.89

N—Negligible.

Bengali which is the principal language of the State is spoken by greater portion of urban population than rural. The second numerically strong language of Tripura is Tripuri which is the most dominant tribal language of the State. Tripuri-speaking population is spread mainly in the rural area with concentration bias towards tribal pockets of remote localities. Rural area is really the home of the family of tribal languages of Tripura. The wide spectrum of tribal languages picturised in the rural canvass exposes the very habitual pattern of community living of the tribal people of Tripura. All the tribal languages are significantly in lower proportion in the urban areas of the State. One of the ten largely spoken languages of Tripura is Hindi which occupies sixth position. Greater number of Hindi speakers is found in the rural areas but its relative proportion to the total rural population is less than that in the urban areas.

It is significant to note that most of the tribal languages of Tripura have no script of their own so far. Successful attempts for a Tripuri script are progressing and in near future it may be possible on the part of the Tripura Administration to introduce mother-tongue of Tripuris as the medium of instruction for primary education. The Reangs have lost much of their linguistic distinctiveness originally belonging to the Austro-Asiatic family of languages but the language that is now spoken by them is related to that of the Tripuris as it is academically observed by Mr. B. Mukherjee in his 'Cult of the Deaf and Funerary Customs of the Reang'.

VII

THE RELIGIONS WE FOLLOW

“.....Religion is a constitutional necessity of the human mind.”

A man is a religious being by nature. The history of religion is thus as old as the history of human society. As religion is instinctive to man, it forms an inseparable feature of every society. Sociologist Galloway observes that the fact that men everywhere and always have developed religion for there is no evidence that any tribe or race has existed without it, points to the truth that religion must have its root in human nature. No accident of environment or tenacity of tradition can account for what is constant and persistent ; that which is universal in experience must be genuine expression of men's inner life. Religion is thus as old as mankind.

Religion in fact, is not a mere process of meditations about men's life, it may also be regarded as a means of preserving the values of life. Prior to the advent of what may be designated as 'the age of reason', religion had been the main supporter of moral and spritual values of life.

There is a great tendency to make Religion a personalised subject in recent times but its social role can hardly be underated. Its cardinal virtues of educative nature can be summarised in the following lines :

1. It rationalises and makes bearable individual suffering in the known world.
2. It enhances self-importance.
3. It helps to knit the social values of a society into a cohesive whole.
4. It shapes social institutions and renders social service.

The importance of religion as a social variable can be located in its integrating and unifying force in society. It is in fact, the pivot of social unity. Its bearing on the demographic, cultural, health and economic characteristics of the population greatly influence the destiny of a Nation.

Religion has also proved a catastrophic force. Karl Marx called it 'the opiate of the masses' which keeps them in degrading subjection. Many times in history, progress has been arrested in the name of religion and it has degenerated in dogmatism, exploitation, violence and war (Jehads and religious crusades), laziness and fatalism, despise and hatred (untouchability), etc. In order to make religion a constructive social force, the modern trend is towards the socialisation and secularisation of religion.

The right to freedom of religion as provided in the group of Articles 25,26,27 and 28 is one of the fundamental rights guaranteed by the Constitution of India. This right speaks of the true secularism that the present Indian Constitution enshrines. The positive approach taken towards the right to freedom of religion after the independence of the country embraces the provisions ensuring freedom of conscience and freedom to profess, practise and propagate any religion, subject to public order, morality and health.

It also includes freedom to manage religious affairs *i.e.*, maintenance of institutions for religious and charitable purposes and managing the affairs connected with them. This right also ensures freedom as to the payment of taxes for promotion or maintenance of any particular religion. The right gives the privilege of freedom as to the attendance at religious instructions or religious worship in certain educational institutions.

The essence of all these provisions is obviously the creation of a secular society. This means, as Sirdar Panikkar observes, "All must enjoy equal rights but no privileges, prescriptive rights or special claim should be allotted for any group on the basis of religion". But the Indian state is not an irreligious political institution. It recognises the existence of many religions but does not make any distinction between them. The most distinguishing features of a secular democracy as pointed by Dr. Pylee, are—

- (1) That the State will not identify itself with any religion ;
- (2) It will not accord any preferential treatment to any of them ;
- (3) That no discrimination will be shown by the State against any person on account of his religion ; and
- (4) That the right of every citizen to enter any public office will be equal to that of his fellow citizens.

Indian Constitution promises to fulfil these criteria in attaining the objective of secular democracy. The intention of the makers of the constitution is also clear from the statement made by Dr. Ambedkar who observed, "All that a secular state means is that this parliament shall not be competent to impose particular religion upon the rest of the people". Similarly, Dr. S. Radhakrishnan observed, "we hold that no one religion should be given preferential status or unique distinction, that no one religion should be accorded special privileges in national life or international relations, for that would be violation of the basic principles of democracy and contrary to the best interest of religion and government".

The right to freedom of religion is, however, subject to limitations. The state is not prevented from making any law—

- (1) regulating or restricting any economic, political or other secular activity which may be associated with religious practice ;
- (2) providing for social welfare and reform or the throwing open of Hindu religious institution of a public character to all sections of Hindus. Moreover, propagation of any faith does not permit the use of force or fraud for religious conversion.

In a secular state like India several religions have flourished which has in fact, come up to the national ideology contemplated and explained in the following lines by the father of the Nation :

“ The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. Any attempt to root out traditions, effects of heredity, climate and other surroundings is not only bound to fail, but it is a sacrilege. The soul of religion is one, but it is encased in a multitude of forms. The latter will persist to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts. For Hindus to expect Islam, Christianity or Zoroastrianism to be driven out of India is as idle a dream as it would be for Mussulmans to have only Islam of their imagination to rule the world ”.

Similarly Maulana Abul Kalam Azad observed, “ It was India’s historic destiny that many human races and cultures and religions should flow to her, finding a home in her hospitable soil, and that many a caravan should find rest here. Even before the dawn of history,

these Caravans trekked into India and wave after wave of newcomers followed. This vast and fertile land gave welcome to all and took them to her bosom. One of the last of these caravans, following the footsteps of its predecessors, was that of the followers of Islam. They came here and settled here for good. This led to a meeting of the culture currents of two different races. Like the Ganga and the Jumna, they flowed for a while through separate courses, but nature's immutable land brought them together and joined in a Sangam.

This fashion was a notable event in history. Since then, destiny, in her own hidden way, began to fashion a new India in place of the old. We brought our treasures with us, and India too was full of the riches of her own precious heritage. We gave our wealth to her and she unlocked the doors of her own treasures to us. We gave her what she needed most, the most precious of gifts from Islam's treasury the message of democracy and human equality.

Islam has now as great a claim on the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousand years, Islam also has been their religion for a thousand years. Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also we can say with equal pride that we are Indians and follow Islam".

India has shown an exemplary magnanimity in religious tolerance through classic and modern historical evidence and has opted such a secular state where a man of any religious faith and belief can aspire for the highest post in the judiciary and also become Head of the State as the President of India. Truly, the sum total of the constitutional provisions regarding religious freedom makes our State more secular than even the United States.

Every Indian decennial Census provides a massive picture of the religious persuasions of the people of India.

The instructive literature brought out by the Indian Census Organisation on 'Religion' has undergone various changes during the last hundred years. But the main idea remained as usual evolving out a very simple note on this item. Thus while in 1872, the prescription as 'The religion of each person was recorded, *e.g.*, Hindu, Mohammedan, Jain, Buddhist, Christian, Parsi, Jew, etc. in case of those who believed in the divinity of Christ, the name of the particular sector or church to which they belonged was recorded such as Armenian, Baptist, Greek, Presbyterian, Roman Catholic, Wesleyan, etc. Native converts to christianity were shown as native Christians. The general term 'Protestant' was not used.

The sect of Mohammedans, *e.g.*, 'Sunnis' and 'Shias' was also ascertained alongwith the main religion. Brahmos, Buddhists, Chinese, Jains, Jews, Parsees, Sikhs, etc., were recorded without any further sub-divisions, it reads simply as "the actual religion *viz*, Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism and others, etc., as returned by each person. If a person said that he had no religion, it was recorded accordingly during the 1971 Census."

The population of India is composed of a few major religious communities, the total strength and percentages of which are indicated below :—

TABLE VII.1

Religious community	Population	Percentage to total population	Percentage increase 1961-1971
Hindus	453,292,086	82.72	23.69
Muslims	61,417,934	11.21	30.85
Christians	14,223,382	2.60	32.60
Sikhs	10,378,798	1.89	32.28
Buddhists	3,812,325	0.70	17.20
Jains	2,604,646	0.47	28.48

The major proportion of India's population is thus composed of Hindus who account for 82.72 per cent of the total population. These percentages were 84.98 and 83.51 during 1951 and 1961 respectively. So the percentage of the total Hindu population has gone down very slightly during the decade 1961-71 while this fall was more pronounced during the decade 1951-61.

Next to Hindus, Muslim constitute the highest proportion and account for 11.21 per cent of the total population of the country as a whole. The net decadal addition in its absolute number registered a slight increase in the proportion of Muslim population from 10.70 per cent in 1961 to 11.21 per cent in 1971.

The third major religious community in order of numerical strength of population in the country as a whole are the Christians. The Christians, however, form only 2.60 per cent of the total population of the country.

The fourth major religious community of the country are the Sikhs who constitute 1.89 per cent of the total population. The proportion of Sikhs in the total population has gone up from 1.79 per cent in 1961 to 1.89 per cent in 1971 i.e., the percentage increase during the decade 1961-71 registered to be 32.28.

Buddhists and Jains form 0.70 and 0.47 per cent respectively of the total population of India. The proportion of Buddhists to total population, however, fell from 0.73 per cent in 1961 to 0.70 while Jains have marginally improved their position from a proportion of 0.46 per cent of the total population in 1961 to 0.47 per cent in 1971.

It is worthwhile to examine the pattern of distribution of population of the major religious communities between

Rural and Urban areas of India according to 1971 Census from the figures presented in the table given below :

TABLE VII. 2

Religious community	Rural	Percentage to total rural population	Urban	Percentage to total urban population
1	2	3	4	5
Hindus . . .	370,110,763	84.34	83,181,321	76.25
Muslims . . .	43,732,953	9.96	17,684,981	16.21
Christians . . .	10,666,676	2.43	3,556,706	3.26
Sikhs . . .	8,402,738	1.91	1,976,059	1.81
Buddhists . . .	2,849,277	0.65	963,048	0.88
Jains . . .	1,046,406	0.24	1,558,240	1.43

The above statement spells out some of the interesting facts. As much as 84.34 per cent of the rural population and 76.25 per cent of the urban population of the country form Hindus *i.e.*, both in rural and urban areas Hindus constitute the predominant proportion of India's population but their relative percentage is high in rural areas. In case of all other religious communities except Sikhs, the relative percentages are high in urban areas.

Tripura has wonderfully accommodated three distinct culture. Hindu, Buddhist and Muslim which converged together to give shape and content to a unique tradition that found expressions through works of art and craftsmanship in sculpture and architecture, textiles,

metal wares and wood-carving, basketry and innumerable other articles of daily use made of cane and bamboo and above all, through a whole nexus of non-material values embodied in religious beliefs and social customs as also in myths and legends that came to be preserved in its folk-lore and music in the course of centuries.

The religious composition of the population of Tripura is remarkable in at least one respect. Tripura is the only State of India where every person has been categorised under one of the six major religions of the country. The following table shows the major religious communities prevalent in Tripura according to their strength and percentages to total population of the State.

TABLE VII.3

Religious community	1971				1961			
	Tripura		India		Tripura		India	
	Population	Percentage to total population	Population	Percentage to total population	Population	Percentage to total population	Population	Percentage to total population
1	2	3	4	5	6	7	8	9
Hindus .	1,393,689	89.55	453,292,086	82.72	867,998	76.01	366,393,102	83.51
Muslims .	103,962	6.68	61,417,934	11.21	230,002	20.14	46,938,584	10.70
Buddhists .	42,285	2.72	3,812,325	0.70	33,716	2.95	1,200,333	0.73
Christians .	15,713	1.01	14,223,382	2.60	10,039	0.88	10,723,560	2.44
Jains .	375	0.02	2,604,646	0.47	195	0.02	2,027,248	0.66
Sikhs .	318	0.02	10,378,797	1.89	49	N	7,845,098	1.79

N—Negligible.

This table brings out the truth that the proportions of Hindus and Buddhists are higher in Tripura as compared to All India proportion. In case of all other religious

communities, however, the respective proportions are lesser in Tripura. This amounts to the reversion of the comparative position of some religious communities whose proportions were less in case of Hindus, and high in case of Muslims of Tripura as against the proportions of all-India level during the 1961 Census.

The comparative position in case of all other religious communities has neither deteriorated nor bettered though the respective proportions have altered during the decade.

It will be pertinent to analyse the percentage increase of important religious communities (1961-71) of the State in contrast with the all India position.

TABLE VII.4

Religious community	Decadal Growth Rate (Per cent) 1961-71	
	India	Tripura
Hindus	+ 23.69	+ 60.56
Muslims	+ 30.85	— 54.80
Buddhists	+ 17.20	+ 25.42
Christians	+ 32.60	+ 56.52
Jains	+ 28.48	+ 92.31
Sikhs	+ 32.28	+ 548.98

The percentages of growth rate of various religious communities in Tripura have shown greater magnitude compared to all-India percentages except in case of Muslims whose percentage has negatively inclined. This decline is due to the migration of Muslim population from the Territory.

The reason for a very high per cent of growth rate of the Sikhs can be traced to their small size of the absolute number during the decade 1961-71.

The position of the major religious communities at the district level may now be discussed.

TABLE VII.5

Religious Community	DISTRICT					
	WEST TRIPURA		NORTH TRIPURA		SOUTH TRIPURA	
	Popula- tion	Percentage to total	Popula- tion	Percentage to total	Popula- tion	Percentage to total
1	2	3	4	5	6	7
Hindus . . .	701,026	93.27	334,142	82.50	358,521	89.69
Muslims . . .	48,631	6.47	37,981	9.38	17,350	4.34
Buddhists . . .	371	0.05	21,010	5.19	20,904	5.23
Christians . . .	1,366	0.18	11,500	2.84	2,847	0.71
Jains	131	0.02	239	0.06	5	N
Sikhs	80	N	137	0.03	101	0.03

N- Negligible.

The above table indicates that the relative proportion of Hindu population is highest in West Tripura district while the proportion of Muslim population is highest in North Tripura district. The proportion of Buddhists is high in South Tripura compared to other two districts of the State. The highest proportion of Christians registered in favour of North Tripura district.

In the following table the religious position of all the towns of Tripura has been described.

TABLE

The different position of religions in the

Town	Total Population	BUDDHISTS		CHRISTIANS	
		Persons	Percentage to total population	Persons	Percentage to total population
1	2	3	4	5	6
ALL TOWNS—					
AGARTALA URBAN AGGLOMERATION	100,264	113	0·11	186	0·19
KHOWAI	9,338	2	0·02	5	0·05
KAILASAHAR . . .	10,602	15	0·14	25	0·24
DHARMANAGAR . .	16,858	10	0·06	36	0·21
RADHAKISHOREPUR .	13,924	..	..	1	0·01
BELONIA	11,374	5	0·04	3	0·03

VII.6

Towns of Tripura—1971 Census

HINDUS		MUSLIMS		JAINS		SIKHS	
Persons	Percentage to total population	Persons	Percentage to total population	Persons	Percentage to total population	Persons	Percentage to total population
7	8	9	10	11	12	13	14
98,316	98.06	1,589	1.58	38	0.04	22	0.02
9,275	99.33	45	0.48	11	0.12	..	..
8,987	8.77	1,547	14.59	26	0.25	2	0.01
15,749	93.42	972	5.77	85	0.50	6	0.04
12,897	92.62	1,026	7.37	..	..	..	..
11,319	99.52	47	0.41	..	..	..	..

POPULATION UNDER MAJOR RELIGIONS TRIPURA 1971

POPULATION
IN LAKHS

15

14

13

12

11

10

9

8

7

6

5

4

3

2

1

0



HINDUS

MUSLIMS

BUDDHISTS

CHRISTIANS

In the light of the figures presented in table VII.3 the fact that the decreasing proportions of the various religious community do not necessarily mean decrease in absolute numbers which must be remembered. By and large, Hindus and Christians show a fairly good increase in their proportions to the total population of the State. The increase in the proportions of Christians is mainly due to the drive of conversion aimed mainly at the tribals by the Missionaries working in the tribal areas of the State.

The proportions of Muslims and Buddhists have gone down remarkably though it is more pronounced in case of Muslims whose absolute number registered a drastic fall while Buddhists have increased their total number during the last ten years.

The proportion of Sikhs was negligible in 1961. This has shown an increase in 1971 and accounts for 0.02 of the total population. The proportion of Jains remained constant but their absolute numbers tended to increase in the past decade.

It will be worthwhile to give a pen-picture of the religions of some of the tribes especially of Tripuris who figure prominently in any discussion pertaining to the tribes of Tripura in order to have a complete view of the subject. The following extracts from the General Report of Tipperah District as quoted by Dalton will clearly show the religious position of Tripuris in earlier days in contrast : "The religion now prevailing is a form of Hindu idoltry, no idols but objects of nature e.g. trees, stones, animals. A trace of their present practice of sticking a bamboo in the ground during one of their religious festival and worshipping it" (Descriptive Ethnology of Bengal by Edward T. Dalton 1872- P-110). One of the basic characteristics of the religious practices

performed by the tribes is the dualism in persuasions. The religion of Tripuris has been considerably modified by Hinduism. Along with the Hindu Gods and Goddesses the Tripuris offer their prayer to a number of tribal Gods of whom the Chaudda Devata or the Fourteen Gods are most remarkable. Curiously enough the occasion of offering puja to those Fourteen Gods, popularly known as Kharchi Puja, has also become a grand festival for Hindu Bengalees of this State.

Regarding the preservation of pre-Hindu rituals, the tribal priests ministering the religious performance continue to enjoy a commanding position in the social hierarchy. The dualistic character of persuing two religions in a mode of peaceful co-existence, is also noticed among other tribes who have chosen to embrace religion other than the one originally inherited or Hinduism. The Kukis and Lushais who are mostly Christians or the Mogs and Chakmas who are avowed Buddhists have not been able to do away with their traditional beliefs. The result is that they continue to practise many of their traditional rites and rituals while simultaneously following the religious practices which they lately came to acquire as Christians or Buddhists.

In recent history of the affairs around us, the wave of social change has remarkably modified the line of our traditional thought and it is being increasingly felt in serious proportions that social change in the form of religious reformation is essential for the political and economic march of the country and her people. The highest beneficiary of religious laws was the greedy priestly class. This class exploits the masses in the name of God even today. This in fact, amounts to religious slavery which is to be cured with care.

VIII

CASTES AND TRIBES SCHEDULED UNDER THE CONSTITUTION

“ When you hurl them down below
They pull you too down alongwith them.”

India's vast population is a mosaic of races, castes and tribes. The largest concentration of tribal people anywhere in the world except perhaps Africa, is in India. But the term 'Tribe' is nowhere defined in the Constitution of India and in fact, there is no satisfactory definition anywhere. The constitution only declared that the scheduled tribes are "the tribes or tribal or tribal communities" which the President may specify by public notification (Article 342). As these groups are presumed to form the oldest ethnological sector of the population, the term 'Adivasi' ('Adi' original and 'Vasi' inhabitant) has become fairly popular. The International Labour Organisation has classified them as 'indigeneous'.

The Constitution of India which contains 395 articles and 8 schedules also covers provisions regarding scheduled and tribal areas. The Constitution provides for special safeguards for minorities, scheduled castes and scheduled tribes. It can be argued that these provisions run counter to the lofty ideas and aspirations enshrined in the directive principles of State policy. These are the measures, means and channels to enable the under privileged and the backward classes as also the minorities to stand on their own feet and to rank as equal in the comity of the Indian Nation. The Constitution placed the responsibility for their welfare on the popular governments which is continuing to produce far-reaching and momentous results

Let us now see some of the Constitutional provisions embodying a policy of hope for millions of our citizens. Article 46 of the Constitution reads as :

“ The State shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.”

Article 339 lays down that “ the executive power of the Union extends to the giving of directions to a State as to the drawing up and execution of Schemes specified in the direction to be essential for the welfare of the Scheduled Tribes in the State ”.

Article 275 of the Constitution provides for assistance to the States for the implementation of the provisions of the Constitution. It reads :

“ There shall be paid out of the Consolidated Fund of India as grants-in-aid of the revenues of a State such capital and recurring sums as may be necessary to enable that State to meet the costs of such schemes of development as may be undertaken by the State with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled areas therein to that of the administration of the rest of the State.”

Articles 330, 332 and 334 provide for reservation of seats for Scheduled Tribes in the House of the People and in the State Legislatures for a certain period. Article 335 provides for reservation in the services.

In the State Assembly of Tripura, out of the total number of sixty seats, as much as nineteen seats are reserved for Scheduled Tribes and five for Scheduled Castes. And one out of the two seats of Tripura in Parliament is reserved for a scheduled tribe candidate.

Articles 15, 16 and 19 make it possible while legislating on any matter, to take into consideration the special conditions of the tribals in the matter of enforcing the provisions relating to the equality of all citizens. The object is to safeguard their interests and their way of life.

There is also a provision that a separate Minister should hold the portfolio of Scheduled Tribes in the States of Bihar, Madhya Pradesh and Orissa.

Fifth Schedule of the Constitution deals with the provisions as to the administration and control of Scheduled Areas and Scheduled Tribes in Part B which reads :

“ Tribes Advisory Council (1)—There shall be established in each State having Scheduled Areas therein, and, if the President so directs, also in any State having Scheduled Tribes but not Scheduled Areas therein, a Tribes Advisory Council consisting of not more than twenty members of whom, as nearly as may be three fourths shall be the representatives of the Scheduled Tribes in the Legislative Assembly of the State :

Provided that if the number of representatives of the Scheduled Tribes in the Legislative Assembly of the State is less than the number of seats in the Tribes Advisory Council to be filled by such representatives the remaining seats shall be filled by other members of those tribes.

(2) It shall be the duty of the Tribes Advisory Council to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes in the State as may be referred to them by the Governor or Rajpramukh, as the case may be.

(3) The Governor or Rajpramukh may make rules prescribing or regulating, as the case may be—

(a) the number of members of the council, the mode of their appointment and the appointment of the Chairman of the Council and of the officers and servants thereof ;

(b) the conduct of its meetings and its procedure in general and all other incidental matters.

Law applicable to Scheduled Areas—(1) Notwithstanding anything in this constitution the Governor or Rajpramukh, as the case may be, may by public notification

direct that any particular Act of Parliament or the Legislature of the State shall not apply to a Scheduled Area or any part thereof to the State subject to such exceptions and modifications as he may specify in the notification and any direction given under sub-paragraph may be given so as to have retrospective effect.

(2) The Governor or Rajpramukh, as the case may be, may make regulations for the peace and good Government of any area in the State which is for the time being a Scheduled Area.

In particular and without prejudice to the generality of the foregoing power, such regulations may

- (a) prohibit or restrict the transfer of land by or among members of the Scheduled Tribes in such area ;
- (b) regulate the allotment of land to members of the Scheduled Tribes in such area ;
- (c) regulate the carrying on of business as money lender by persons who lend money to members of the Scheduled Tribes in such area.

(3) In making any such regulation as is referred to in sub-paragraph

- (2) of this paragraph, the Governor or Rajpramukh may repeal or amend any Act of Parliament or of the Legislature of the State or any existing law which is for the time being applicable to the area in question.

(4) All regulations made under this paragraph shall be submitted forthwith to the President and until assented to by him, shall have no effect.

(5) No regulations shall be made under this paragraph unless the Governor or the Rajpramukh making the regulation has in case where there is a Tribes Advisory Council for the State, consulted such council."

The question on caste, Tribe or Race has been a tradition of Indian Census since 1872, though the nature or type of information collected has varied from Census to Census. In 1881, Caste if Hindu ; sect if of other religion, were recorded. In 1891, information on the main caste and sub-division of caste or race was collected. In 1901 and 1911 Censuses, the castes of Hindus and Jains ; tribe or race of those of other religions were recorded. In 1921, 1931 and 1941 Censuses, caste, tribe or race of all individuals enumerated was recorded. In the 1931 Census, tabulation of figures for individual castes was limited to :

- (i) Exterior Castes ;
- (ii) Primitive Castes ; and
- (iii) All other Castes with exception of
 - (a) those whose members fell short of four per thousand of the total population ; and
 - (b) those for which separate figures were deemed to be unnecessary by the local Government.

Ever since Manu pronounced the system of 'chaturvarna' based on the principle of division of labour, caste has been playing a prominent role in the social and economic life of our country. All castes were arranged into hierarchical way in which some were at the top level and some at the bottom. As a result, 'Brahmanas' secured the supreme position, while the 'Sudras' were put at the lowest rung. All people classed under 'Sudras' have been suffering a lot and are being deprived of their legitimate right to stand equal with the rest of the community. With the dawn of independence, Government of India undertook various welfare schemes to uplift the condition of these neglected people and the term 'Scheduled Caste'

come into being in 1950 when under the provision of Indian Constitution, a Schedule of the Castes was prepared.

In view of the Government of India's policy to discourage community distinction based on caste, the 1951 Census marked a complete departure from the traditional recording of Race, Tribe or Caste and the only relevant question on caste or tribe incorporated in the Census Schedule was to enquire if the person enumerated was a member of any 'Scheduled Caste' or any "Scheduled Tribe" or any other 'Backward class' or if he was an 'Anglo-Indian'.

It will not be out of place to mention here the details of the instructive literature prepared on the subject by the Registrar General's office in 1951. This subject was then referred to as "Special Groups" and reads as follows :

"When preparations for the 1951 Census were undertaken the Government of India had already accepted the policy of official discouragement of community distinctions based on caste. They decided, therefore, that no general Race, Caste or Tribe enquiries should be made but that an enquiry should be made regarding Race, Caste or Tribe only to the extent necessary for providing information relating to certain special groups of the people who are referred to in the Constitution of India. The relevant census questions were reframed so as to enquire, in respect of every citizen, whether or not he was a member of a 'Special Group'. A person was a member of a 'Special Group' if he was a member of any 'Scheduled Caste' or of any 'Scheduled Tribe' or of any other 'Backward Class'; or if he was an 'Anglo-Indian'.

Scheduled Caste included the castes, races or tribes, or parts of or groups within, castes or tribes specified in the Constitution (Scheduled Castes) Order, 1950; and the Constitution (Scheduled Castes) (Part C States) Order 1951.

The figures for scheduled castes did not include persons who returned themselves under a caste name which though locally believed to be identical with a scheduled caste (e.g. Harijan, Achut, etc.), was not specifically named as such in the President's Orders. Members of scheduled castes who maintained that they were not members of any caste or tribe were also not included.

Those persons who professed only Hindu religion, were treated scheduled castes. Exceptions were made in case of every member of Ramdasi Kabir Panthi, Mazhabi or Sikligar resident in the Punjab or Patiala and East Punjab State Union. These persons were claimed to be the members of the scheduled caste irrespective of whether they professed the Hindu or the Sikh religion.

Scheduled Tribes included the tribes or tribal communities or parts of, or groups within tribes or tribal communities specified in the "Constitution (Scheduled Tribes) Order 1950" and the "Constitution (Scheduled Tribes) (Part C States) Order 1951." Scheduled Tribes belonged to all religions.

There was authoritative specifications of 'Other Backward Classes'. The information was collected on the basis of the provisional list of 'Other Backward Classes' or of Non-Backward Classes supplied by the State Governments. As a result, the information obtained regarding the number of Backward Classes (Other than the Scheduled Castes and Scheduled Tribes) was, in some cases directly obtained ; and, in others, by elimination of other categories.

As a result of modernisation processes, the nomenclatures as well as social boundaries of Scheduled Castes and Scheduled Tribes are undergoing constant changes. It is necessary to keep track of such changes so that the data relating to scheduled castes and scheduled tribes thrown up in successive censuses can be made comparable. It is also necessary to make the specification of scheduled castes and scheduled tribes up-to-date in conformity with the changes in nomenclatures so that enumeration

can be made accurate. Accordingly, the following guidelines were prescribed for collecting the information on scheduled caste and scheduled tribe population at the 1971 Census.

“ If the person enumerated belonged to scheduled caste or scheduled tribe the actual name of the caste or tribe as specified in President’s Order was recorded.

If a person who belonged to a scheduled caste or tribe returned his caste or tribe by synonym or generic name of a caste or tribe, it was entered only if it found a place in the Order.

The general terms like ‘ Harijan ’, ‘ Achut ’ or ‘ Adivasi ’ were not used. Attempts were made to get the correct name of scheduled castes and scheduled tribes.

Scheduled caste can belong only to Hindu or Sikh religion whereas scheduled tribes may belong to any religion.

As has been stated earlier, Tripura, is mainly a hilly territory enveloping most of its part which dense forests. The preponderance of tribals with their tentacles over the regions of non-tribal population has been noticed before the partition of the country. The various groups and sub-groups of tribals spread over the territory have near identity in cultural and social traits. Besides having similar ethnological features who are in fact, extending from the northern spurs of the Patkoi to the Southern tips of the Chin Hills of Burma ‘ forms a single ethnical unit closely knit in race and culture. The tribes that occupy it are the Kukis, the Chins, the Lushais, the Lakhers, the Hill Tipperahs, the Chakmas and the Mughs ” (The Indian Aborigines and their Administration by Dr. B. S. Guha, Journal of the Asiatic Society Vol. VII, 1951 ; P 22). It is thus conceivable that the different groups of tribal people influenced each other in diverse ways and countless points of primary contacts in course of their day-to-day affairs.

The most important among the tribes of Tripura are the Tripuris who among others like Reang, comprise the earliest inhabitants of this territory. The rest of the tribes are supposed to be later migrants. The Tripuris belong to the Bodo group of Indo-Mongoloids. All other tribes from the Garo Hills upto Tripura fall under the same group.

Tripuris are, most specifically, known as Southern Bodos while Garos are as the Western. In this relation, a few lines from the "Kirata-Jana-Kriti" may be quoted to support that "The Bodos, who spread over the whole of Brahma-Putra valley and North Bengal as well as East Bengal, forming a solid "Block" in North Eastern India, were the most important Indo-Mongoloid people in Eastern India, and they form one of the main bases of the present day population of these tracts" (page 27).

From the point of view of numerical importance, Reang are only next to Tripuris who actually numbered 64,722 according to 1971 Census. According to the writings in Imperial Gazetteer Vol. XIII Reangs are considered to be of Kuki origin. They are the migrants from Burma, entered the State of Tripura most likely through Chittagong Hills. The fact that these people got themselves ethnically mixed up with the different sub-groups of Mongoloid Origins is an issue of academic interest.

It has been observed from the study of census data that the element of tribal population is highly pronounced in the composition of Tripura's population. Thus Tripura is inhabited by as high as 28.95 per cent. Scheduled Tribes to the total population of the State as against only 6.94 per cent. Scheduled Tribe population registered in case of the country as a whole. On the other hand, the percentage of Scheduled Caste population in Tripura is low as compared to all-India average. The above content is

represented below in table form :

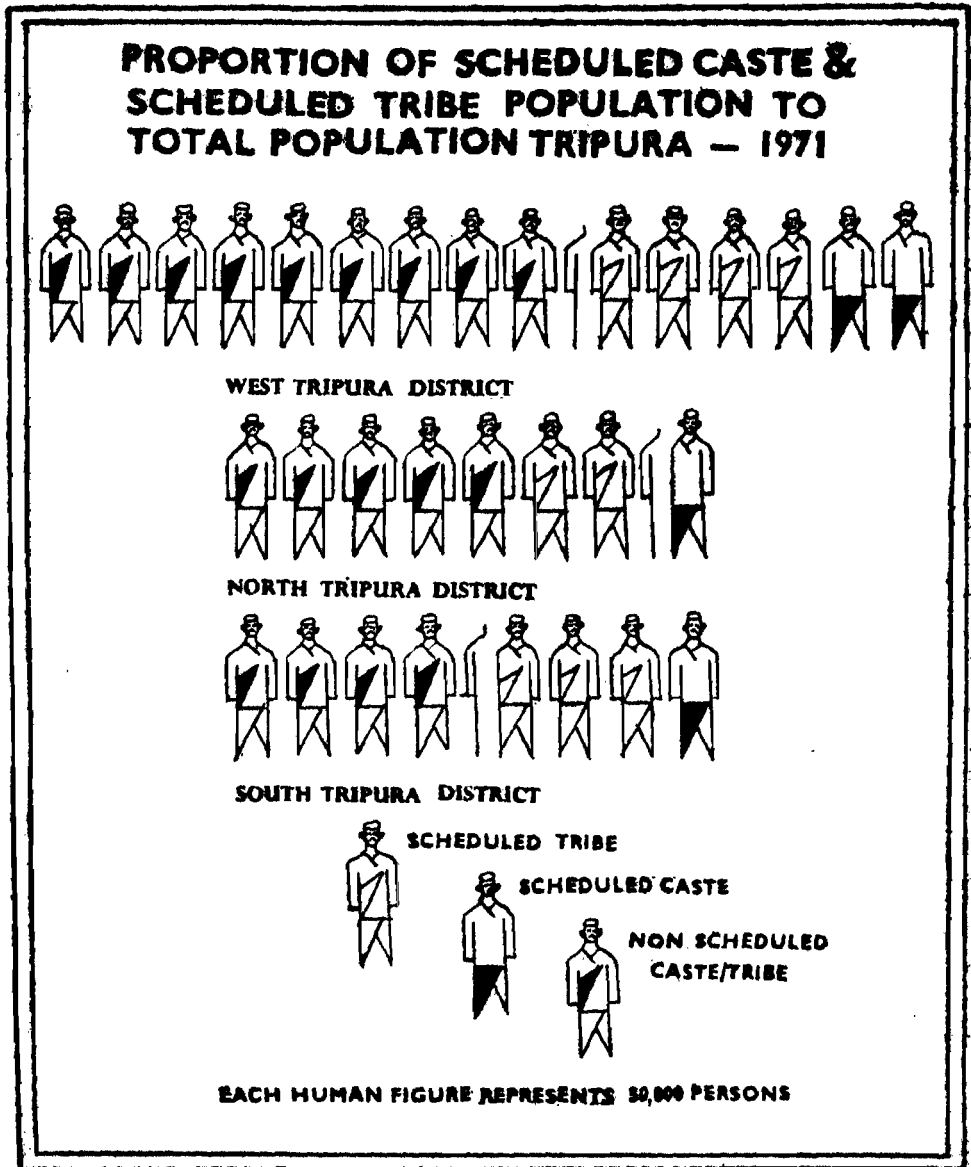


TABLE VIII.1

Percentage of Scheduled Caste & Scheduled Tribe population to total population.

Scheduled Caste		Scheduled Tribe	
Tripura	India	Tripura	India
12.39	14.60	28.95	6.94

The decadal growth rates of Scheduled Caste and Scheduled Tribe population of Tripura are 61.09 and 25.13 per cent respectively during 1961-71. The following table indicates the position of the districts :

TABLE VIII.2

District	No. of Scheduled Caste population	Percentage of Scheduled Caste population to total population	No. of Scheduled Tribe population	Percentage of Scheduled Tribe population to total population
1	2	3	4	5
West Tripura . . .	98,925	13.16	198,878	26.46
North Tripura . . .	44,290	10.94	108,547	26.80
South Tripura . . .	49,645	12.42	143,119	35.80

As stated above, the highest proportion of Scheduled Caste population is located in the District of West Tripura but the proportion of Scheduled Tribe population is the lowest in this district as compared to the other two. South Tripura is inhabited by the highest proportion of Scheduled Tribe population among the three districts of Tripura.

In Tripura, 94.71 per cent of the total Scheduled Caste population live in rural areas. Out of the total Scheduled Tribe population of Tripura as much as 98.78 per cent

live in rural areas. The position of Scheduled Caste and Scheduled Tribe population in the towns of Tripura may be had from the following table :

TABLE VIII.3

Town	Total population	Scheduled Caste population	% of S/C to total population	Scheduled Tribe population	% of S/T to total Population
Agartala	59,625	1,973	3.31	3,655	6.13
Khowai	9,338	349	3.74	221	2.37
Dharmanagar	16,858	366	2.17	77	0.46
Kailasahar	10,602	858	8.09	86	0.81
Radhakishorepur	13,924	1,864	13.39	173	1.24
Belonia	11,374	1,053	9.26	106	0.93

Throughout the state of Tripura, recognition goes to 37 Scheduled Castes. But 1971 Census listed out 29 Scheduled Castes according to the information recorded in the individual slips. The total number of persons registered under each of these Castes are indicated below :

TABLE VIII.4

Serial No.	Scheduled Caste	No. of persons
1.	Bagdi	116
2.	Bhuimali	315
3.	Bhunar	475
4.	Chamar or Muchi	4,228
5.	Dhenuar	1

TABLE VIII.4—*contd.*

Serial No.	Scheduled Caste	No. of persons
6.	Dhoba	19,953
7.	Dum	143
8.	Ghasi	72
9.	Gour	2,877
10.	Gur	1,145
11.	Jalia Kaibarta	29,897
12.	Kahar	181
13.	Kalindi	30
14.	Kan	23
15.	Kanda	1,202
16.	Kanugh	15
17.	Keot	336
18.	Kharia	744
19.	Koch	650
20.	Koir	100
21.	Kol	519
22.	Kora	26
23.	Mahisyadas	28,733
24.	Mali	21,134
25.	Mehtor	626

TABLE VIII.4—*concl'd.*

Serial No.	Scheduled Caste	No. of Persons.
26.	Musahar	7
27.	Namasudra	74,980
28.	Patni	2,228
29.	Sabar	2,094
	Unspecified Scheduled Castes	10

Altogether 19 tribes are scheduled and recognised all over the State of Tripura. Out of these 19 Scheduled Tribes, only 18 are listed and classified according to the information recorded in the individual slips at the Census of 1971. No person has been found to have belonged to 'Chaimal' tribe. The following table gives the figures against individual Scheduled Tribes of the State :

TABLE VIII.5

Serial No.	Scheduled Tribe	No. of persons
1.	Bhil	169
2.	Bhutia	3
3.	Chakma	28,662
4.	Garoo	5,559
5.	Halam	19,076
6.	Jamatia	34,192
7.	Khasia	491
8.	Kuki	7,775

TABLE VIII.5—*concl'd.*

Serial No.	Scheduled Tribe	No. of Persons.
9.	Lepcha	14
10.	Lushai	3,672
11.	Mag	13,273
12.	Munda <i>including</i> Kaur	5,347
13.	Noatia	10,297
14.	Orang	3,428
15.	Riang	64,722
16.	Santal	2,222
17.	Tripura or Tripuri, Tippera	250,545
18.	Uchai	1,061
	Unspecified Scheduled Tribes	36

It may be pertinent to examine the level of literacy of the Scheduled Caste and Scheduled Tribe population of the State. The following table shows the respective position.

TABLE VIII.6

Scheduled Caste Population	No. of literate & educated Scheduled Castes.	Percentage literates to total Scheduled Caste Population	Scheduled Tribe Population	No. of literate & educated Scheduled Tribes.	Percentage literates to total Scheduled Tribe population
192,860	39,552	20.51	450,544	67,704	15.03

It is evident that the rate of literacy among the Scheduled Caste and Scheduled Tribe population of Tripurais is still quite low as compared to general population of Tripura which works out to 30.98 per cent. During the past decade (1961-71) Tripura registered a high growth rate of literate and educated persons. But the growth rates of literate and educated persons among the Scheduled Caste and Scheduled Tribe population of Tripura indicate a much higher percentage during 1961-71. The above statement will be clear from the table given below :

General growth rate of literacy (1961-71)

108.52 per cent.

Growth rate of literacy among the S/C (1961-71)

146.22 per cent.

Growth rate of literacy among the S/T (1961-71)

87.76 per cent.

The present discriminatory position of literacy among the Scheduled Caste and the Scheduled Tribe population as compared to general population is due to their initially backward state of affairs and the backlog of adult illiteracy which continued to persist. However, literacy among them has progressed adequately during the last decade and it can be said that if the present tempo is geared up to the fullest possible extent, they will gradually make up the difference and come to an equal state with the general population in case of literacy.

At the end, it is our observation that the most dangerous social evil and curse in India as well as in this State is the caste system. The caste system has created hatred between man and man, between one community and another the inevitable result of which is that untouchability pervades the entire Hindu society in one form or the other.

Untouchability is a big blot on Hindu religion nay our entire national life. To root out untouchability from the Indian life, the caste system should be abolished completely in all forms as it is the enemy of democracy, secularism and national unity. Many social reformers in the past decried the evils of superiority of one caste over the other, but they did not analyse in full detail the caste system itself and they even did not advocate the abolition of caste itself. But now we have different social environment. The caste must go.

In villages the people of so called higher castes have enslaved the toiling low caste masses, especially the Harijan lot. "The land to the tiller" slogan should be implemented by various means including legislation. One cannot ask the landlords to behave well with the peasants. In all the ages the peasants have been the subjects of the landlords. Economic development and prosperity of the Nation cannot be achieved without socio-religious reforms. Economic emancipation of the people is interlinked with their liberation from socio-religious evils. The socialist goal can be achieved only when the social and economic challenges are met with.

With the dawn of India's freedom, small beginnings in this line has been made and in course of time, this started gaining momentum and accordingly a planned approach began to carry it further apart though position attained so far is not very much a happy one.

In 1956, a Tribal Advisory Committee, consisting of the Chief Commissioner as Chairman, four non-officials and one official was constituted to advise the Administration in Tripura. In 1959, it was reconstituted to include two more non-official members. The non-official members of the Committee are nominated. They include Members of Parliament and the erstwhile Territorial Council (now MLAs) and also a prominent social worker.

In Tripura, tribes have been comparatively backward socially, educationally and economically. But their way of life is undergoing continuous changes on getting exposed to the forces of modern developmental activities. Attempts in bigger scale to improve their lot and bring them at par with the general population are going on since the inauguration of the Five-Year Plans in the Country. The Tribal Welfare Organisation of Tripura has been working since the year 1953 mainly for formulation and implementation of schemes for the welfare of scheduled tribes and scheduled castes. A chart showing the provisions made and the actual expenditure incurred during

the period from First-Five Year Plan to March 1972 is given below :

TABLE VIII.7

State Sector				(Rs. in lakhs)		
Plan	Scheduled Tribes		Scheduled Castes		Total	
	Plan Outlay	Expenditure	Plan Outlay	Expenditure	Plan Outlay	Expenditure
1st Plan . . .	24·900	21·040	0·690	0·560	25·590	21·600
2nd Plan . . .	119·240	107·497	1·900	2·453	121·140	109·950
3rd Plan . . .	118·705	116·699	4·425	4·425	123·130	121·124
1966—67 . . .	28·740	30·856	1·260	0·722	30·000	31·578
1967—68 . . .	31·006	27·997	2·840	2·160	33·846	30·157
1968—69 . . .	29·000	23·335	1·300	1·263	30·300	24·598
4th Plan (for S. T. & S. C.) upto March, 1972.	168·000	66·732	...	6·810	168·000	73·542
Total . . .	519·591	394·156	12·415	18·393	532·006	412·540
Central Sector						
4th Plan Centrally sponsored scheme upto March, 1972 (for S. T. & S. C.).	40·050	14·974	...	1·815	40·050	16·789
Grand Total . . .	559·641	409·130	12·415	20·208	572·056	429·328

The various programmes under the above plan projects covered economic rehabilitation of the Jhumias (Shifting Cultivators) and settlement of landless non-jhumia tribals, land reclamation, soil conservation, terrace cultivation, construction of tanks and bundhs for irrigation and pisciculture, organisation of co-operative societies and development of cottage industries.

IX

OUR MAIN ACTIVITIES

“ Work is wealth and service is happiness ”

The importance of basic economic data is immediately bound up with any demographic study of a population. For this purpose, a population can be dichotomised broadly into those that are economically active and those that are not. The information on economic activity of the individual is being traditionally collected in India right from the 1872 census. Only one question relating to ‘occupation’ was interrogated to the individuals in the censuses of 1872 and 1881 and the persons were classified according to the various occupations. Introduction of the concept of ‘occupation or means of subsistence’ took place in 1891 and this was aimed at every individual under census count. In case of dependents the occupation of the person on whom they were dependent was sought to be collected. From 1901 to 1921 the information on principal and subsidiary occupation or means of subsistence of actual workers was recorded. And in case of dependents, the occupation of the person on whom they were dependent was also recorded. In all these censuses the term ‘actual worker’ also embraced persons who were in receipt of income without doing work such as rentiers and pensioners, etc. This term was, however, replaced by ‘earner’ in 1931 census. The entire population was classified earners, working dependents and non-working dependents. The principal and subsidiary occupation of each worker was recorded. Occupation of dependents was collected under the caption ‘subsidiary occupation.’ Moreover, the industry in which a person was employed was also noted. In 1941 Census ‘Means of livelihood in order of importance’ was noted in respect of each worker. It was also asked whether a particular

means of livelihood existed throughout the year, if not, for what part of the year. If a person was employed by someone else, the information about his business was also recorded. In case of 'dependent' it was asked whether he was wholly or partly dependent on anyone else. If so, means of livelihood of person on whom dependent was recorded.

The 1951 Census ascertained the two economic characteristics of every individual, his economic status and his means of livelihood. The following three questions were prescribed :

(i) Economic Status

Part One

Dependency

Part Two

Employment

(ii) Principal Means of Livelihood

(iii) Secondary Means of Livelihood

According to economic status every person was classified as "a self-supporting person" or "an earning dependent" or "a non-earning dependent."

It was found that the concept of dependency adopted in 1951 Census had a tendency to suppress the important sector of workers as a result of which the number of economically active persons engaged in agriculture and traditional cottage industries and services where women were mainly employed showed very little increase compared to the increase in general population. It was understood that by the introduction of income, persons who worked in family enterprises without wages in cash or in kind but who shared the profits were likely to be omitted. This was particularly in the case of families who partake in household cultivation. It was, therefore, decided that the economic data in 1961 should be collected on the basis of work, *i.e.*, the population should be divided into two classes "Workers" and 'Non-Workers.' The basis of work adopted in 1961 Census was as follows :

In the case of seasonal work like cultivation, livestock, dairying, household industries, etc., if a person had some regular work of more than one hour a day throughout the greater part of the working season, he was to be regarded as a worker. In the case of regular employment in any trade, profession, service, business or commerce the basis for work would be satisfied if the person was employed during any of the fifteen days preceding the day on which he was enumerated. A person who was working but was absent from his work during the fifteen days preceding the day of enumeration due to illness or other cause was a worker. A person who was offered work but had not actually joined was treated as a non-worker. A person under training as apprentice with or without stipend or wages was regarded as a worker. An adult woman engaged in household duties but not doing any productive work, to augment the family resources was considered as non-worker. Persons like beggars, pensioners, etc., who received income without doing any work were regarded as non-workers. A public or social service worker who was actively engaged in public service activity or a political worker who was actively engaged in furthering the political activity of his party was regarded as a 'worker'. The worker was further classified into one or more of the following groups :

1. Working as Cultivator
2. Working as Agricultural Labourer
3. Working at Household Industry
4. Doing work other than (1), (2) and (3).

In 1971 Census considerable departure has taken place with regard to economic questions. The main activity was confined according as he spent his time basically as a worker producing goods and services or as a non-worker. For regular work in industry, trade or services the reference period was the week prior to the

enumeration and for seasonal work such as agriculture the last one year.

Thus every person was asked what his main activity was, that is, how he engaged himself mostly. For the purpose of this question all persons were divided into two broad streams of main activity, namely (1) 'Workers' and (2) 'Non-workers' according as the type of main activity that the person returned himself as engaged in mostly. A comprehensive definition of "Worker" in the following form was devised for the task of classification.

"A 'Worker' is a person whose main activity in participation in any economically productive work by his physical or mental activity. Work involved not only actual work but also effective supervision and direction of work."

The main activity of a worker is classified under the following categories :

(1) *Cultivator*.—A cultivator is a person who returns his main activity as working as cultivator.

Definition of Cultivator.—For the purposes of the census a person is working as cultivator if he or she is engaged in cultivation by oneself or by supervision or direction in one's capacity as the owner or lessee of land held from the Government or as a tenant of land held from private persons, institutions for payment of money, kind or share.....

.....

A person who merely owns land but has given out land to another person or persons for cultivation for money, kind or share of crop and who does not even supervise or direct cultivation of land, will not be treated as working as cultivator. Similarly, a person working in another person's land for wages in cash, kind or share (Agricultural Labourer) will not be treated as cultivator.

(2) *Agricultural Labourer*.—An agricultural labourer is a person who returns his main activity as engaged as agricultural labourer.

Definition of an Agricultural Labourer.—A person who works in another person's land for wages in money, kind or share should be regarded as an agricultural labourer. He has no risk in the cultivation but he merely works in another person's land for wages. The labourer could have no right of lease or contract on land on which he works.

(3) *Household Industry*.—For a person who returns his main activity as engaged in some production, processing, servicing or repair of articles of goods such as, say, handloom weaving, dying, carpentry, bidi rolling, pottery manufacture, dairying, cycle repairing, black-smithy, tailoring, etc., it is ascertained if it is a household industry and if so it is recorded as engaged in household industry.

Definition of Household Industry.—A household industry is defined as an industry conducted by the head of the household himself/herself and/or family by the members of the household at home or within the premises of the house where the household lives in urban areas. The industry should not be run on the scale of a registered factory.

The main criterion of a household industry is the participation of one or more members of a household. This criterion should apply to urban areas too.....

In case of household industry or other work the information relating to place of work (Name of village or town), name of establishment, nature of industry, trade, profession or service, description of work and class of worker was also noted.

Nature of Industry, Trade, Profession or Service.—The sector of the economy in which a person works may relate to—

- (i) Plantation, Forestry, Fishing, Livestock, etc.
- (ii) Mining and Quarrying
- (iii) Manufacturing
- (iv) Construction
- (v) Electricity, Gas or Water Supply
- (vi) Transport and Communications
- (vii) Trade and Commerce and
- (viii) Profession and Services.

The full details of the type of industry, trade, profession, or service in which the person is engaged were recorded.

A person who gives his main activity as engaged in any other work which is not cultivation, agricultural labour or household industry, was regarded as 'Other Worker.'

Non-Workers.—The item 'main activity' was intended to ascertain the main activity of every individual whether he/she was economically active or not. This item helped to categories those whose main activity was not related to any economically productive work, but were basically Non-Workers. These were categorised under seven broad heads.

Household Duties.—"All these persons engaged in unpaid home duties doing no other work or even if such a person may also be participating in some other work, it is not the same extent as a whole-time worker and if the person has returned his or her main activity as attending to household duties," were entered as engaged in household duties.

Student.—This covered “all full-time students or children attending school. Even if such persons participated in some work but not to the same extent as a full-time worker, by merely helping casually as an unpaid family worker in family cultivation, household industry, trade or business.” They were treated primarily as ‘students.’

Retired Person or a Rentier.—“A person who has retired from service and doing no other work, *i.e.* not employed again in some full-time work or does not engage himself/herself in some other work as cultivation, in business, trade, etc., or a person who is a rentier or living on agricultural or non-agricultural royalty, rent or dividend or any other person of independent means for securing which he/she does not have to work” was enumerated in this category.

Dependent.—This category included “all dependents such as infants or children not attending school or a person permanently disabled from work because of illness or old age”. Dependents included all non-workers even if able bodied who had no other activity coming under any of the categories of non-workers and who were not seeking any work either but were purely dependents.

Beggar.—This covered “beggars, vagrants or such cases of independent women without indication of source of income and those of unspecified sources of existence and who are not engaged in any economically productive work”.

Institution.—This covered “convicts in jails or inmates of a penal, mental or charitable institutions. even if such persons are compelled to do some work, such as, carpentry, carpet weaving, etc. in such institutions”. An under-trial prisoner was not entered here but was indicated according to the main activity he was engaged in before he was apprehended.

Other Non-Workers.—This covered “all the non-workers who may not come in the above items but are seeking work”. A boy or girl who had completed education or had stopped studying and was seeking work was recorded in this item. A person irrespective of age and educated or not, if he reported that he was not engaged in any other work but was seeking work was enumerated in this category.

If the main activity of the person who was enumerated did not qualify a person to be treated as worker and he did not fall under the categories of ‘Cultivator’, ‘Agricultural Labourer’, ‘Household Industry’ and ‘Other Worker’, he was categorised under ‘Non-Workers’.

With the data presently available at hand, we can picturise the position of ‘Non-Workers’ in the rural sector. The following statement, which spells out the fact that 71·80 per cent of the rural population of Tripura are non-workers, also shows the break-up of the type of non-workers in detail :

TABLE IX·1

Non-Workers	Persons	Percentage to total rural population
Full-time Students	147,756	10·60
Household Duties	303,179	21·75
Dependents	540,181	38·75
Retired Persons and Rentiers	2,609	0·19
Beggars and Vagrants	3,416	0·25
Inmates of Penal, Mental and Charitable Institutions	87	N
Others	3,662	0·26

N=Negligible.

Total number and percentage of non-workers may be studied from the table below :

TABLE IX.2

State/District	Non-Workers	Percentage to total population
Tripura State	1,123,879	72.21
West Tripura	550,709	73.27
North Tripura	285,179	70.41
South Tripura	287,991	72.05

Secondary work, if any, was also noted in respect of a person who had returned some work as his main activity. Where a person who was basically a non-worker such as a student or house-wife, did make some marginal contribution to work, it was recorded under secondary work and was earmarked for separate tabulation. At the 1961 Census a person was treated as economically active, however little his contribution to work was and even if the main activity of such a person was that of a full-time student or house-wife and so on. Therefore, the broad classification of workers between 1961 and 1971 Censuses is not comparable.

Experience of the 1961 Census had shown that census was not a proper agency to collect dependable data on unemployment as such. Therefore, the 1971 Census did not ask a question on unemployment directly but the unemployed were expected to fall in the residuary category of non-workers especially 'other non-workers' which excludes Household Attendant, Student, Retired person or a Rentier, Dependent (Infants, Children, etc.), Beggar, Institutional population, etc.

In view of the proposed Agricultural Census to be conducted soon after the population Census, it was decided to drop certain additional questions relating to the economic activities of the household.

In the 1971 Census it has been observed that the proportion of male workers to female workers works out to 92:8 in Tripura which indicates gross inequality between men and women in sharing the economic activities of the state economy. On the other hand, it is remarkable to note that the proportion of male non-workers to female non-workers in the State amount to 36:64 which is due to the association of large number of housewives in the group apart from the fact that women are still lagging behind to participate in economically productive work hand in hand with the men in the market of free competition.

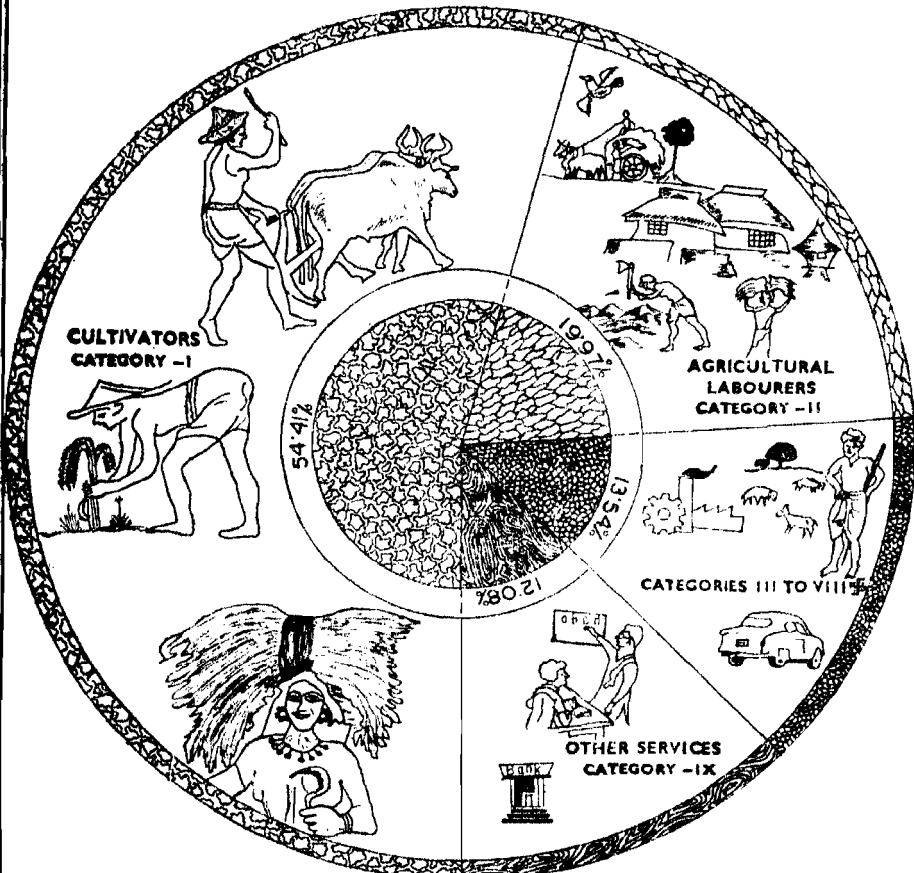
The rural urban differentials of workers in the State exhibit more or less a uniform picture in relation to the distribution of its population between the two sectors of the economy. This is clear from the figures presented below :

TABLE IX.3

State	Total Rural Urban	Total workers	Percentage to total workers	Total non- workers	Percentage to total non-workers
Tripura	Total	432,463	100.00	1,123,879	100.00
	Rural	393,092	90.90	1,000,890	89.06
	Urban	39,371	9.10	122,989	10.94

If we take all working ages into consideration, 27.79 per cent. of the total population of Tripura constitutes the total working force of the State. Out of the total working population of the State as a whole, the following distributive pattern in the age-groups are discernible.

DIVISION OF POPULATION OF TRIPURA INTO WORKERS 1971



4.1% LIVESTOCK, FORESTRY, FISHING; MINING & QUARRYING; MANUFACTURING & REPAIRS; CONSTRUCTION; TRADE & COMMERCE; TRANSPORT ETC.

TABLE IX.4

State/District	Age Group		
	0—14	15—59	60+
Tripura	4.0	86.2	9.8
West Tripura	3.5	86.6	9.9
North Tripura	4.6	85.9	9.5
South Tripura	4.4	85.6	10.0

The distribution of working population in the broad categories can be studied from the following table :-

TABLE IX.5

State/District	I-IX Total worker	I Cultiva- tors	II Agricul- tural Labourers	III to VIII	IX Other services	Percen- tage of total workers to popu- lation
Tripura	432,463	235,292	86,340	58,568	52,263	27.79
West Tripura	200,896	98,313	37,324	33,316	31,943	26.73
North Tripura	119,830	71,586	23,220	14,564	10,460	29.59
South Tripura	111,737	65,393	25,796	10,688	9,860	27.95

*Livestock, Forestry, Fishing/Mining & Quarrying/Manufacturing and Repairs/Construction/Trade and Commerce/Transport, etc.

It will be observed from the above that out of the total working population of Tripura, cultivator and agricultural labourer together constitute 74.38 per cent which indicates that agriculture is the main occupation of the people of this state.

It is significant to note that no workers were found to have belonged to the category "Mining and Quarrying" at the 1971 Census. Only recently, mining work has started in Tripura and we all look forward with great interest to see that those of our workers get categorised in the next census for the first time in the history of census conducted in Tripura.

It has been noted that a more or less equal portion of the total population of each district of Tripura classified as "worker" and such that this is adequate to ascertain whether industrial growth or other economic changes are all responsible for this state of affairs especially in view of the fact that respective data of 1961 and 1971 are not mutually comparable.

A higher percentage of workers among the tribal population has been observed in Tripura as their working force constitutes 31.55 per cent. of the total tribal population against 27.79 per cent. noted in case of the state as a whole. This is so because of the participation of relatively high percentage of female population in the aforesaid tribal working force which works out to 4.66 per cent. as against only 2.35 in case of general female population. The following table gives the total number of working population among the Scheduled Castes and Scheduled Tribes in the State as well as in the districts.

TABLE IX.6

State/District	Total Scheduled Caste Worker			Total Scheduled Tribe Worker		
	Total	Rural	Urban	Total	Rural	Urban
1	2	3	4	5	6	7
Tripura . .	54,154	51,506	2,648	142,134	140,839	1,295
West Tripura .	27,062	25,458	1,604	58,769	57,615	1,154
North Tripura .	13,436	13,096	340	37,357	37,309	48
South Tripura .	13,656	12,952	704	46,008	45,915	93

The pattern of main activity of the Scheduled Caste and Scheduled Tribe workers can be studied from the summary classification made below :

TABLE IX.7

Scheduled Caste

Total Worker	I & II	Percentage to total worker	III to IX	Percentage to total worker
1	2	3	4	5
54,154	42,217	77.96	11,937	22.04

Scheduled Tribe

Total Worker	I & II	Percentage to total worker	III to IX	Percentage to total worker
6	7	8	9	10
142,134	135,750	95.51	6,384	4.49

I & II.—Cultivators and Agricultural Labourers

III to IX.—Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and allied activities ; Mining and Quarrying (absent in Tripura in 1971), Manufacturing, Processing Servicing and Repairs ; Construction ; Trade and Commerce ; Transport, Storage and Communications ; Other Services.

It is interesting to note that cultivators and agricultural labourers together constitute 77.96 and 95.51 per cent workers according to their main activity in case of the Scheduled Caste and Scheduled Tribe workers respectively whereas in case of general workers only 74.38 per cent returned themselves as cultivators and agricultural labourers according to their main activity. It also tells the tale that tribals are basically agriculturist by nature and are generally indifferent to non-agricultural means of livelihood.

In this context, it will be interesting to make a bird's eye survey of the industrial landscape of Tripura. The terrain of this State is hilly and almost landlocked by Bangladesh border. It has no hinterland and is devoid of any navigable rivers as such. Consequently, it suffers greatly from the inherent drawbacks due to limitations imposed by its peculiar geographical location. Before independence, the territory managed its communication with the outer world through the railheads in East Bengal (now Bangladesh) along the border which was virtually postponed after the partition of the country for some-time. At the subsequent stage a rail-link was allowed by Pakistan under a number of restrictions which was completely snapped after the Indo-Pak war in 1965. The drawbacks in respect of basic economic infra-structure like transport and power supply in the State retarded the growth of industries. Consequently, there is no big army of industrial workers in the State. After partition, streams of Bengalee refugees began to influx and with their settlement cottage and small-scale industries like weaving (loin loom weaving and fly shuttle loom) and bamboo crafts, etc. began to flourish. Loin loom weaving is practised by many tribal women of the State for subsistence. Fly shuttle loom is practised by a good number of migrants most of whom have formed co-operative societies with government assistance under different schemes. Besides, since the time of Maharajas, 56 small-sized tea gardens have been in operation. The industry employs approximately 6.5 thousand workers.

X

SUMMING UP

Tripura is a small State hemmed in almost all sides by Bangladesh with the total area of only 10,477 square kilometres. But its population which is made up of 1,556,342 persons as per 1971 Census is large enough to exert heavy pressure on the very limited cultivable land and resource potential of this hilly State. Only 30 per cent of the total area of the state is available for cultivation and there is no proven base of mineral resources throughout the territory. Except for Tea, there has not been any appreciable industrial activities in an organised manner in the State which is mainly due to infra-structural deficiencies. Even after two decades of planning, Tripura remains the home of poor people and poor living. As much as sixty-eight per cent. of the total population of the State has been estimated to be living below poverty line. This vividly describes the picture of her general and economic backwardness.

The fact that population pressure as obtained in Tripura is high is indicated by any or all of the criteria stated below: (1) Nutritional density, *i.e.*, persons per square kilometre of net area sown; (2) Surplus or deficit of food grains as per cent. of net production; (3) Percentage of agricultural workers to total workers (4) Proportion of rural population to total population; and (5) Rate of population growth. The most immediate question that hammers our head: Are we over-populated or do we have an optimum population? This is really a very difficult question to answer straightway. Even in the recent past Tripura had given shelter to as many as 13 lakhs refugee population who, of course, have returned to their original home with the emergence of Bangladesh. But the hardships

of the people here did not reach to a very intolerable extent. But this again, is not really a very good empirical test as the temper of the time was something different. All efforts were made on war-footing at that time. Moreover, the border was virtually open and the supply of essential items was not stopped so that it did not accentuate the scale and magnitude of crisis very much.

In the early years of the present century, Tripura was a sparsely populated territory having only an average of 50-93 persons to the square mile. So efforts were made to attract outside population. But a radical change in the line of thinking is now noticed althrough. In fact, one of the irritant factors for Tripura's growing population is the unending migratory stream of refugees from Bangladesh whose actual number cannot be properly ascertained from any available records. How the extent and magnitude of future migration will affect the population of Tripura is anybody's guess. However, if the present overall growth rate of the State (3.63 per cent.. per annum) is assumed to remain constant and uniform throughout the State and continue to dominate over the span of successive years in the present decade, it is possible to project the future prospect of her population size in the following manner :-

[illegible]

To meet the challenge of providing our people with a rich and varied existence of life, it is but necessary to control the population problem before it takes an 'explosive' turn. All developmental activities in different spheres of social and economic life if, are to be made meaningful, it is but imperative to ensure that the cream of development is not constantly eaten up by new 'baby boom'. In fact available data reveal that the difference between the incidence of births and deaths is not too much to register great natural increase for Tripura. More and more people are taking resort to 'small family norm'. This tempo is to be sustained while fresh dose of refugee influx is to be braked except for humanitarian ground on its relative merit in order to ensure a brighter tomorrow for Tripura.

The rate of population growth has outpaced the rate of progress of agricultural production in Tripura. The state which was a surplus area has virtually turned into a deficit territory in respect of food. This poses serious food crisis in the state. Agriculture which contributes more than sixty per cent to the State Income has not become a commercial venture here. Naturally, a breakthrough in this direction of agricultural upliftment is an urgent desideratum. Planned urbanisation which is conducive to our village economy is also a practical necessity in Tripura.

There are altogether six towns in Tripura out of which only Agartala—the state capital, is a municipal town. Four of the sub-divisional headquarters continued to be treated as purely rural areas. But these places have Civil and Criminal Courts, Police Stations, Sub-treasuries, Banks, Hospitals and many other commercial interests. They thus deserve all considerations to be treated as urban areas in the context of having those urban characteristics and potentiality of rapid expansion and linkage with the nearby villages in future. In the hilly areas like Tripura, the idea of giving this allowance in the form of slight modi-

fication in respect of the minimum population of 5,000 is a novel one.

The total number of census houses in Tripura according to 1971 Census is only 266,593. This means an average of one Census house for every 5.8 persons, maintaining exactly the same average given by 1961 Census. Compared to other states and union territories of India (except NEFA, now Arunachal Pradesh), the house-man ratio was the highest in Tripura in 1961. The present house-man ratio stated above by itself describes a miserable picture of the housing condition prevalent in Tripura.

In this state, a well thought-out Housing Policy is yet to be evolved. It is to be realised in proper perspective that the most Central for efficiency and well-being of the working class lies in an answer to their housing problem. In Tripura, the problem of rural housing is all the more serious. The Health Survey Committee rightly observed, "Even less attention has been paid to village planning in our country than to town planning. Most of the villages have grown in a haphazard manner in far too many cases, it would be beyond the capacity of a planner to improve the existing conditions to any reasonable extent."

The conditions of houses of landless labourers are extremely unsatisfactory and deplorable. Many of them are housed in one-roomed tenements where men and cattle have to live under the same roof. They live in straw-huts and 'Kutchha' houses of mud walls and thatched roofs. The Low Income Group Housing Scheme was started in 1956-57 as a part of the Community Development Project. According to the provisions of the scheme a person having an annual income upto Rs. 7,200 and a piece of home-stead land of his own is entitled to a loan for the construction of his house. The maximum amount of loan available for an applicant is Rs. 12,500 in three instalments according to the progress of the work. Obviously, the benefits of this scheme had not reached the lower strata of the community. The village Housing

Project Scheme which was started in Tripura in 1959-60 also could not attain any long-term objective in the sense that the fund for the implementation of the scheme, 75 per cent. of which being treated as loan to the families of the selected villages for construction of model houses did not give any incentive to widen the periphery for further and continuous development.

The Middle Income Group Housing Scheme was started in 1959-60. Under the scheme a person having an annual income exceeding Rs. 7,200 is granted loan to the maximum extent of Rs. 25,000 in three instalments according to the progress of the work. The scheme benefitted a few at the cost of many of whom having income less than Rs. 7,200 per annum.

The fund set out for the schemes under the Housing Head accounted for only Rs. 3.25 lakhs which is so meagre.

A Bill titled "The Tripura Housing Board Bill" seeking to set up a Statutory Housing Board to prepare and execute housing and allied project may be enacted in line with the Draft of The West Bengal Housing Board Bill 1972. This will help in getting loans from the Housing and Urban Development Corporation and the Life Insurance Corporation of India. The State Government should also give adequate grants (Subsidy) to finance housing scheme for weaker sections including industrial, and other working class of the community. The shortfall in the housing stock in the state compared to needs is colossal and is on the increase not only because of the heavy backlog and unabated increase in population but also because of inadequate resource investment towards solving the problem. The Central Government should provide adequate funds for early improvement of the existing housing condition in this state.

Tripura is the home of more than 19 tribes. But as Mr. S. B. K. Dev Varman observed in his article 'Amaranthine Tripura', "The effluxion of the glacier of time leaves behind the moraines—a continuous line of

debris of vestiges of a mighty race which rose and fell like others preceding it. A colossus among men carved out for himself a domain far and wide. His progeny made it the greater by their valour. Time is : man marches on. At sundown the eventide ushered in the pall of Cimmerian darkness and the benighted tribe without their helmsman groped and fumbled."

The poorest among the tribes are the Jhumias who are in fact, a community of many tribes who subsist on jhum or shifting cultivation in the hills. It has been estimated that about 20,000 landless jhumia families who practise shifting cultivation are yet to be settled on land.

The nineteen scheduled tribe population forms 28.95 per cent of the total population of Tripura. The general rate of literacy among the scheduled tribes is as low as 15.03. Taking all working ages into consideration, the percentage of workers among those tribal population comes to 31.55 per cent whereas it is only 27.8 in case of the whole of Tripura. This is so because of the participation of higher percentage of female population in the aforesaid tribal working force which works out to 4.66 per cent as against only 2.35 per cent in case of general female population.

There is a vital point to note that the percentage of workers to total population of 1971 which is 27.8 per cent is much less than that of what it was in Tripura in 1961. The fact is, in fact, attributable to the change in the definition of work adopted in 1971. And hence this cannot be forwarded to support a view that persons who were previously working are now thrown out of employment or that the number in the army of unemployed persons has shot up.

With many of her problems, the future of Tripura is not bleak. She is definitely marching ahead—but the progress is slow. This may be overcome in the days ahead if a key to economic progress be found in the highest

priority for population control, job-oriented education, scientific agriculture and land reforms for growth with social justice, industrial growth and services to open up new vistas to thousands of job-seekers. The problems of Tripura are so complex in nature that it does not have any unique solution. The Government has declared the State to be a backward area and as much as 25 per cent industrial subsidy is now available here. Still then, the private capital investment remains shy. Even small-scale industries are not coming up in a very organised manner. Trains as the sort of railway communications do not whistle into break its quiet, no industry roars to stain its sky with smoke. For resolving these problems, a time-bound plan is to be drawn up. Otherwise, as Dr. S. Radhakrishnan observed, "Poor people who wander about, find no work, no wages and starve, whose lives are continual round for sore affliction and pinching poverty cannot be proud of the constitution or its laws". Planning for prosperity requires understanding man. This in turn, urges for a good national account of the population. Census, therefore, serves essentially as a key to good planning. Next population census in Tripura will be conducted alongwith the rest of the country in 1981. We invite all members of the public to extend their fullest and generous co-operation in conducting the operation which is truly national in spirit and nature.

APPENDIX—I

CENSUS OF INDIA 1971
Individual Slip

CONFIDENTIAL

Pad No.

Slip No. _____

Location Code _____ ()

Household No. []

1. Name _____

2. Relationship to head [] []

3. Sex  []

4. Age _____ []

5. Marital status _____ []

6. For currently married women only

(a) Age at marriage _____ []

(b) Any child born in the last one year _____ []

7. BIRTH PLACE [] []

(a) Place of birth _____ [] []

(b) Rural/Urban _____ [] []

(c) District _____ [] []

[] [] (d) State/Country _____ [] []

8. [] []

(a) Place of last residence _____ [] []

(b) Rural/Urban _____ [] []

(c) District _____ [] []

[] [] (d) State/Country _____ [] []

9. Duration of Residence at the village or town of Enumeration [] []

10. Religion _____ [] []

11. S.C. [] []

OR

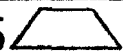
S.T. [] []12. Literacy (L or Q)  [] []

13. Educational level _____ [] []

14. Mother Tongue _____ [] []

15. Other languages _____ [] []

16. MAIN ACTIVITY

(a) Broad-category { (i) Worker (C, AL, HH, OW)  [] []
(ii) Non-worker (H, S, B, R, L, O)  [] [] }

(b) Place of work (Name of Village/Town) _____

(c) Name of Establishment _____

(d) Nature of Industry, Trade, Profession or Service _____

16. MAIN ACTIVITY

(e) Description of Work _____

(f) Class of worker _____

17. SECONDARY WORK

(a) Broad category (C, AL, HH, OW) _____ [] []

(b) Place of work (Name of Village/Town) _____

(c) Name of Establishment _____

(d) Nature of Industry, Trade, Profession or Service _____

17. SECONDARY WORK

(e) Description of Work _____

(f) Class of worker _____

BRIEF INSTRUCTIONS AND CONCEPTS COVERING EACH QUESTION OF THE INDIVIDUAL SLIP

- Question 1** **Name**
Write the name of the person enumerated.
- Question 2** **Relationship to Head**
In the case of the Head of the household write 'Head'. The Head of the Household for census purposes is a person who is recognised as such in the household. He is generally the person who bears the chief responsibility for the maintenance of the household and takes decisions on behalf of the household. The Head of the household need not necessarily be the eldest male member, but may even be a female or a younger member of either sex. You need not enter into any long argument about it but record the name of the person who is recognised by the Household as its Head.
- Question 3** **Sex**
For males write 'M' and for females write 'F' within the circle indicated against this question. Even for eunuchs and hermaphrodites, write 'M' only. Verify with reference to the name and relationship to Head against questions 1 and 2 respectively that you have noted the sex correctly.
- Question 4** **Age**
Record the age of the person in total years completed last birthday. Very often there is a tendency on the part of the individuals to return 'years running' rather than the 'years completed'. Make sure that only the actual number of years completed is recorded.
- Question 5** **Marital Status**
In answering this question use the following abbreviations :
 NM—Never Married
 M—Currently Married
 W—Widowed
 S—Separated or Divorced

For a person who has never been married at any time before, write 'NM'. For a person currently married, whether for the first or another time and whose marriage is subsisting at the time of enumeration with the spouse living, write 'M'. Write 'M' also for persons who are recognised by custom or society as married and for the persons in stable *de facto* union. Even if a marriage is disputed in the locality write 'M' if the person concerned says he or she is married or is in stable *de facto* union. For a widowed person whose husband or wife is dead, and who has not been married again, write 'W'. For a person who has been separated from wife or husband and is living apart with no apparent intention of living together again or who has been, divorced either by a decree of a law court or by an accepted social or religious custom but who has not re-married, write 'S'. For a prostitute return her marital status as declared by her.

Question 6

For currently married women only

This question has to be answered in respect of all currently married women only, *i.e.*, all women whose marital status is shown as 'M' against Q. 5. For all others a cross may be put through the two sub-parts of this question.

6(a) *Age at marriage*.—You should ascertain the age at which the currently married woman whom you are enumerating was married and record that age in completed years. If the currently married woman had been married more than once, the age at which she got married for the first time should be recorded.

(b) *Any child born in the last one year*.—You should ascertain if the currently married woman whom you are enumerating gave birth to a child in the last one year prior to the date of enumeration. Since it may be difficult for a person to reckon the exact year with reference to the

English calendar dates, the period of one year may be ascertained with reference to a well known festival day which falls close to Feb-March, as determined by the Census Superintendent of the State. You should ask if a child was born on or after this festival day last year to the date of enumeration. Only if the child was born alive, even if the child had died soon after birth, should the answer be 'Yes', to this question. Still birth, *i.e.*, a child which is born dead should not be taken into account for this purpose. So while you should make sure that every case of birth of child born alive, even if it is not alive on the date of enumeration, is reported, you should not reckon it if the child was born lifeless.

Question 7

Birth Place

Answer to this question has to be filled with reference to the place of birth of the persons enumerated and the particulars recorded under the four sub-items of this question.

Question 8

Answer to this question will have to be filled in respect of every person if he had another place of normal residence irrespective of his place of birth, before he came to the present place where he is enumerated. Even if a person were born at the place of enumeration, by the nature of his work or for studies, etc., he had shifted subsequently to another village or town and had come back again to the place of enumeration, he should be deemed to have had another place of residence prior to his enumeration here.

Question 9

Duration of Residence at the village or town of Enumeration.

Note here the period of the existing continuous residence in the village or town where the person is being enumerated, in completed years. This will apply to even a person born at the place of enumeration.

tongue and they should be recorded in the order in which he speaks and understands best and can use with understanding in communicating with others.

Question 16

Main Activity

Every person will be asked what his main activity is, that is, how he engages himself mostly. For the purpose of this question, all persons will get themselves divided into two broad streams of main activity namely (1) as workers and (2) as non-workers according as the type of main activity that the person returns himself as engaged in mostly.

‘Worker’ defined : A ‘worker’ is a person whose main activity is participation in any economically productive work by his physical or mental activity. Work involves not only actual work but effective supervision and direction of work.

Question 17

Secondary work

This question should be asked of every person whether he has returned some work as his main activity against 16(a)(i) or had returned himself under any of the basically non-working categories against question 16(a) (ii). As was noted earlier, 16(a) (ii) will cover cases like persons performing household duties or students who may not be engaged in any other economically productive work at all, as also those who, though basically are performing household duties or students, etc., for the purpose of their main activity, still participated in some other economic activity such as helping the household in several items of work, as in cultivation or in household industry or in looking after the cattle, in attending to family business, etc., but not to the extent as a full-time worker. Such participation will be considered as secondary work of these persons.

- | | |
|-------------------------|---|
| Part X-A & B | Village, and Town Directory and Village and Urban Block-wise Primary Census Abstract |
| Part X-C | Analytical Report, Administrative Statistics and District Census Tables |

APPENDIX—III

LIST OF REFERENCES

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